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MEMOIRS AND LETTERS

OF

RICHARD AND ELIZABETH SHACKLETON,

LATE OF BALLITORE, IRELAND,

COMPILED BY THEIR DAUGHTER,

MARY LEADBEATER.

INCLUDING

A CONCISE BIOGRAPHICAL SKETCH, AND SOME LETTERS, OF HER GRANDFATHER, ABRAHAM SHACKLETON.

"My boast is not that I deduce my birth
From loins enthroned, and rulers of the earth;
But higher far my proud pretensions rise,
The child of parents pass'd into the skies."

COWPER.

A NEW EDITION,

Containing many valuable Letters never before published.

LONDON:

CHARLES GILPIN, 5, BISHOPSGATE STREET WITHOUT.

J. B. GILPIN, DAME STREET, DUBLIN.

1849.

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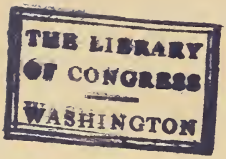

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PREFACE TO THE PRESENT EDITION.

After the publication of the former editions of this work, which chiefly contained letters addressed by Richard Shackleton to his family, many other valuable letters came to hand, which induced the editor, Mary Leadbeater, to think they might suitably form a second volume; she accordingly prepared them for the purpose, but was prevented by death from carrying her design into execution. The family, however, feeling a regret that these instructive letters should be lost to the public, and considering that the last edition of the work was nearly out of print, have since concluded on issuing a new edition, which should embrace most, or a considerable number, of the above new letters. This, therefore, has now been done, and as some of the letters of the former edition were of a private and familiar character, adapted more for his own family than for the public, it has been thought best to omit such of these as contain the least of instructive matter, in order to keep the work within the compass of one volume.

There have been also considerable additions made to the brief sketch of Abraham Shackleton, so as to embody almost the whole of the Testimony of Carlow Monthly Meeting concerning him, from which it was originally taken. May the example here depicted of a true elder lead many, both those

who are young in years, and such as are further advanced in life, not only to see and admire, but also to seek after, the excellency of the simplicity of the Truth and that estate into which the Power thereof gradually brings a man, who, in a total denial of self, fully gives up to be formed by it; especially where they see the example and exercise of so faithful a father blessed to his son, as it was in the case of Richard Shackleton, who was enabled to follow the footsteps of his worthy parent, of both of whom it may be said, "How firm to Truth's life as well as to Truth's principles!" these dear friends being remarkable examples of a continual patient waiting for, and humble yielding to, the pure life of Christ in the soul.

Eleventh Month 15*th*, 1848.

PREFACE.

That feeling inherent in our nature, which loves to remember and to be remembered, having, in many instances, tended to the improvement as well as entertainment of those who prefer the narrative dictated by truth to works of imagination; and the taste of the present day, more than of some of former ages, seeming to favour this judicious choice; the compiler has been encouraged in a persuasion, that, instead of confining to their own descendants these memoirs and sentiments of an exemplary couple, they may be usefully introduced into more public view, and the memory thus preserved, of those virtues which graced the sphere allotted to them.

A considerable number of letters, or extracts from letters, addressed by the late Richard Shackleton to some of his numerous friends, have already been submitted to the public eye, principally collected by his worthy, much-valued contemporary, John Kendall; by which his talents for epistolary converse have been evinced, in a way that it is hoped, will favourably dispose many readers to receive the present volume.

The few letters of Elizabeth Shackleton here offered, are fraught with virtuous sentiments and just distinctions, which seemed sufficient to warrant their publication. Nor can it be doubted that the development of the character of their revered father; the elder Abraham Shackleton, will prove equally interesting and instructive.

Various anecdotes and allusions, respecting other individuals, amongst relations, family connexions, and friends, are also interspersed, as being too immediately connected with the principal subjects to admit of exclusion.

The circumstances of the prominent characters in this little work, being closely interwoven, the editor has generally adopted a chronological order, considering that the advantage resulting from this, will be paramount to any inconvenience which may arise from a broken narrative.

1822. M. L.

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MEMOIRS AND LETTERS, &c.

CHAPTER I.

BIRTH OF RICHARD SHACKLETON—SOME ACCOUNT OF HIS PARENTS—CIRCUMSTANCES ATTENDANT ON RICHARD SHACKLETON'S YOUTH—HIS MARRIAGE—EXTRACTS FROM LETTERS—DECEASE OF HIS WIFE.

Richard Shackleton was born in Ballitore, on the 9th of the Tenth Month, 1726. His grandfather, whose name he bore, was a native of Yorkshire, where he married, in the year 1683, Sarah Briggs. Of their six children, Abraham, born in 1696, was the youngest. His mother died when he was six years of age, his father two years afterwards. Though deprived so early of religious parents, the impression made on him, by their careful education, was not in vain. He used frequently to mention the tender concern of his pious father, who, following him to his bed-side, was wont, on leaving him to his repose, awfully to recommend him to seek the Divine blessing. And that blessing did remarkably attend him during the course of his life; for whilst as yet very young, and exposed to manifold dangers, he was enabled to preserve the tenderness and innocence which constitute the happiness of childhood; and often, retiring from his companions, he mused in solitude on the love of his Maker. In his youth he underwent great exercise and conflicts; but persevering in the strait path of duty, and yielding obedience to the Divine monitor, through every stage of life the same protection was extended, as the same watchful care to seek after it was maintained.

His bodily frame not being robust, after having made trial of other means of gaining a livelihood, he resigned them, and cultivated his natural taste for literature. Though he was twenty years of age when he began to learn the Latin language, yet, with genius and application united, he speedily became a good classical scholar, and even wrote pure and elegant Latin. His acquirements, his

diligence, and still more his character, induced some of the most respectable families of the Society of Friends in Ireland, (of which religious body he was himself a member,) to encourage him to come into this country, and undertake the tuition of their children. He first engaged in the employment of a private teacher; and in great simplicity of heart, and awful fear, discharged his important trust, greatly to the satisfaction of his employers. Having, before his removal, been a teacher in the school of David Hall, of Skipton, in Yorkshire, he there became acquainted with Margaret Wilkinson, first cousin to David Hall, an inmate in his family, and daughter of Richard Wilkinson, of Knowlbank, in Yorkshire. She was pleasing in person and manners, cheerful, of a sweet temper, and endowed with good sense; but what attracted and confirmed Abraham Shackleton's affection to her, was the excellence of her humble and pious spirit. He loved her with a true love, and, in a few years, returned to England, solicited, and obtained her hand. Those Friends who had had trial of his abilities as a private teacher, and who saw the advantages accruing to the youth, from such an example as his, were glad to find he had determined to settle in Ireland, and to open a boarding-school. They, probably, suggested the idea to him, for he was of a diffident disposition. Ballitore seemed to be a suitable place for this purpose, a retired village in the county of Kildare, twenty-eight miles south of Dublin, the river Griese, a pleasant stream, running through the valley in which the village stands, and contributing to its salubrity. It was a situation, also, which gratified Abraham Shackleton's inclination for the country, and his love of agriculture and planting. Hither, then, he brought his beloved Margaret. Here they passed their peaceful, pious lives; here shone the steady lustre of their bright example; and here they laid down their heads in a good old age. But their virtues left behind a sweet odour, when their places knew them no more; and their memories are handed down with respect and love, from one generation to another.

The boarding-school was opened on the 1st of the Third Month, 1726, and succeeded beyond the humble hopes of its conductors; so that not only those of their own Society, and of the middle rank, but many persons of considerable note, and of various denominations, placed their children under their care; several of whom afterwards filled conspicuous stations in life; and many not only retained a grateful and affectionate respect for the memory of their preceptor, but good-will and regard for the Society of Friends on his account; remembering his extraordinary diligence and care in their tuition,

his fatherly oversight of them, and also the living lesson of uprightness, temperance, gravity and humility, which he taught by his example. And there is ground to believe, that the principles of the people called Quakers were better understood, and that many illiberal prejudices against them were removed, by means of Ballitore School.

Amongst the scholars of Abraham Shackleton, one of the most distinguished for early attainments in literature, was Edmund Burke, who, with Garrett and Richard, his brothers, was placed under his care, in the year 1741. Edmund, being then about eleven years of age, manifested uncommon genius, with qualities which shelter that "painful pre-eminence" from those envious blasts, which annoy even when they cannot injure ; for he was unassuming, affable, and modest. He and Richard Shackleton, the son of Abraham, pursued their studies together. The minds of both were strongly bent to literary acquirements ; both were endowed with a classical taste, solid judgment, and keen perceptions ; and with similar dispositions, cheerful, affectionate and benevolent. Between these kindred minds a friendship was formed, which continued through life, notwithstanding the different spheres in which they moved. When they met afterwards, Edmund Burke delighted to converse with the friend of his youth, on subjects that recalled their juvenile days. In private life, he was distinguished by the practice of the domestic and social virtues, and by exemplary moral conduct. His manners and conversation were engaging and instructive ; clothed with a simplicity which softened the brilliancy of his talents, and made him even more beloved than admired.

Michael Kearney was another of Abraham Shackleton's pupils, a native of Dublin ; a person of acknowledged worth and learning, and as remarkable for his modesty as for his acquirements. At the age of eighty, he gave proof, by a few lines addressed to one of the family, of the permanency of that friendship, which, springing from the soil of innocent and cultivated minds, produces blossoms and fruits, to gladden the heart in youth and in age. "A renewal," says he, "however slight, of a correspondence with Ballitore, excited a most affecting pulsation in my heart : it attracted my attention to old times, when I was accustomed to receive letters from your father, to whom I am indebted for much instruction in what is laudable and excellent." Speaking of the pleasure with which he read a description of Ballitore, in verse, he adds, "It bestowed on me a momentary youth. I recollected the haunts of my boyhood with inexpressible pleasure, and retraced events that had occurred

on every spot. The cowslips of the Mill-field were not forgotten, and many instructive conversations with your father started into my mind." It was not the recollection of hours spent with his friend in idleness, folly, or mischievous frolics, which was presented to his memory; but through the long retrospect of much more than half a century, this venerable man could pleasantly contemplate their past studies and recreations. The cultivation of taste and science is favourable to the preservation of purity in conduct and sentiment; and though there are lamentable instances of fine talents being laid waste, and, instead of raising a goodly and useful structure, affording, by their ruin, a shelter to the beasts of prey and birds of night; yet the generality of the dissipated and profligate, appear to be those who have neglected or despised the improvement of their own abilities, and endeavoured to depreciate those intellectual powers and accomplishments, which they were either unwilling or unable to comprehend; who, in the words of Gay,

> "O'erlook with scorn all virtuous arts;
> For vice is fitted to their parts."

When Richard Shackleton was but five years old, his heart experienced the touches of Divine love; and he sometimes withdrew to a retired spot, where he poured out his soul in prayer, and was permitted to approach Him who said, "Suffer little children to come unto me." Often did he look back upon this time, and the scene of these early aspirations, which seemed hallowed in his view. It was a precious period of his life when he was led to enter into covenant with his Maker—when he walked out alone with his Bible, and poured out his prayers and his tears, being favoured with that heavenly feeling which surpasses every other enjoyment; and this tenderness continued, with very little interruption, to operate on his mind till the sixteenth year of his age.

On his arriving at this critical period of life, the levity incident to youth, and his own natural vivacity, drew him, in degree, from that watchfulness enjoined by the highest authority, and on which our safety and happiness depend; and though preserved within the bounds of morality, the religious sensibility experienced in early life was weakened. This lapse, though it had been long recovered, he regretted, when about to close his exemplary life. He was very diligent in seeking after improvement in literary knowledge; and, while yet a child, was able to assist his father. For this purpose he spent some time in Dublin, attending lectures at the college, and learning the Hebrew language. The pious care exercised over him, when absent from his parents, will appear by the following extracts

from letters written to him by his father. "Keep thy mind as quiet as possible, so that thou mayst have benefit of this little tour. I desire thou mayst have thy eye to Him that hath preserved, in some degree, him that writeth, and is his chiefest joy. Next to that, my joy is that mine may walk acceptably before Him. Durable riches, I know, and honours are in His right hand, which He dispenses impartially, in His own fit time." 1744. "We are very desirous of seeing thee at home, for several reasons; and yet very loath to interrupt thee in that in which thou proposest to thyself an advantage, or, at least, a satisfaction; for thou mayst assure thyself, whilst thou continuest to eye the best things, thou art and wilt be near to me."

"My dear son, that gracious Hand that dispenses Divine favours liberally, hath not been wanting to my mind, since thou left us, and thou hast been nearly remembered by me; and my desires are, that thou mayst often participate of those riches and treasures that add no sorrow, but give the soul dominion over all lower enjoyments. This sifting, winnowing, purging, cleansing Hand, that would make room for itself—that would leave nothing but the pure, weighty grain—bring every thought, word, and action to judgment; may it be attended upon, and, when retired and withdrawn, patiently waited for. Experience tells us here, too, that the prodigal must know want." 1748.

"Thou hast been pretty much in my mind since we parted, and I have often remembered that portion of Scripture: 'The refining pot is for silver, and the furnace for gold.' Various are the probations that are permitted to fall to our share, in this vale of tears. I cannot think but, if it be not our own fault, they may turn to our lasting advantage, in purging away the dross, the tin, and the reprobate silver. The more deep the trials, the more severe and heavy the refining, reforming Hand presses on our souls, the more high they may rise in acceptance, and have the more sensible enjoyments; and then may the soul bow, in the depth of humility, to the Root, and know its dependence on that from whence living nourishment springs. Surely, the all-wise God hath, for a wise and blessed end, dispensed day and night to our souls, as well as to the outward creation, to engage and enamour our souls to love Him." 1748.

Richard Shackleton very early in life became attached to Elizabeth, youngest daughter of Henry and Deborah Fuller;* and having his

* Deborah Fuller was the daughter of John Barcroft, one of the proprietors of the lands of Ballitore, and Elizabeth, his wife, who was an acceptable minister. She died in 1740, having survived her husband several

parents' entire approbation of his choice, he applied for her hand about the twenty-second year of his age. The state of his mind at that time, is best expressed in his own words, as he related it to a dear friend. "I received a *kind* of refusal, which I took; my mind being awakened in a most extraordinary manner, from the time of my application to that period, and possessed with doubt and dread, so that I feared, if we went together, the Divine blessing would not crown our union. In this season I sought solitary places to weep in, and pour out my tears to the Lord. Many wondered that I took the disappointment so to heart, supposing my dejection to proceed from that. I let them suppose what they would, and being favoured to keep inward, my covenants were renewed. In about six months from this time, I found a liberty to renew my suit."

They were married the 2nd of Second Month, 1749, and settled in a pleasant dwelling, in the village near their parents, who looked forward with joyful hope to future prospects for their children, whom they beheld walking in the path which leads to happiness.

About this time, a little band, young in years, but increasing in the experience of those things which belong to peace, became closely united. Amongst these, Mary Peisley, Samuel Neale, Elizabeth Pike, Richard Shackleton and his wife, and Elizabeth Carleton, often met, and were a strength and encouragement to each other. Their union is expressed thus, in a letter from Richard Shackleton to Samuel Neale: "My cry was to-day, dear friend, for us who are young, who are known by one another, to have good desires begotten in us for the blessed cause, that we might be preserved, and plentifully filled with Divine wisdom, of which I saw a great necessity, that the Lord would take us, being children, and teach us himself; and that we might be drawn into near unity with one another." Samuel Neale who had been forgiven much, loved much; and having been obedient to the heavenly vision, became a vessel of honour, replenished with good, and pouring it forth for the refreshment of others. He was one, who, remembering the trials which attend youth, compassionated them; and in advanced life, his winning affability towards young persons, his fatherly love and care, his heart and house open to receive them, made a deep impression on their minds, from which many received lasting advantage.

The following extracts from letters written in the year 1752, instructively depict the state of R. Shackleton's mind at this period,

years. Near the close of life, she overflowed in sweet counsel to her children, and testified of her early experience of the Lord's goodness, which had been continued through life.

[evincing his ardent desire and faithful exercise for the advancement of the dear Saviour's kingdom, both in his own heart and in the hearts of others.]

FROM R. S. TO ———

"Ballitore, *3rd of Fifth Month*, 1751.

"DEAR FRIEND,

"I received thine from Edinburgh, and am well pleased that time and distance have not obliterated me from thy memory. I can say also, that on my part I have not forgot thee, but am desirous for thy welfare in every respect, that as thou growest in years, thou mayst grow in grace, and as thou improvest in human learning, thou mayst become an adept in Divine. Divinity, dear —— is not a trade, but it is a science, and that the most noble of all sciences. It comprehends in it the finest speculations of moral philosophy, and what is more, reduces them to practice. Humility, patience, charity, abstinence, and simplicity, and all the virtues are included in it; they are not only understood but exercised here; and by how much actions exceed words, and a possession is beyond a profession, by so much is the religious man more excellent than the scholar. I wish for thee, dear friend, amid thy diligent attention to thy studies, that thou mayst feel a degree of that Power, which, as it is given way to, will wean thee gradually from the nature and spirit of the world, in which there is trouble, and draw thee towards Him in whom there is peace. This, dear ——, will let thee see how to enjoy and use all things in their seasons and in their places, and will sanctify thy natural and acquired accomplishments, and render them beneficial to thyself and others. I hope thou wilt not be offended at my freedom: I have a secret love for thee, and would therefore press it home to thee to reflect on these things. Be not one of those who can conform, (they think it a part of good breeding,) in dress, speech and behaviour to those with whom they converse; they may assume, if they please, the title of gentlemen, but I think they have not a just right to that of Christians; for our Great Pattern told his followers that he had chosen them out of the world, and therefore the world hated them; consequently they were of a spirit different from the world. And the apostle Paul charges the Romans, 'not to be conformed to this world, but to be transformed by the renewing of their minds,' &c., and I am in no doubt but that the disciples of Christ in their garb, speech and deportment, wore the badge of their Great Master, some mark which distinguished them from the world. Peter

seems to have been known to the damsel by his very aspect to have been with Jesus, when he denies it; another tells him, 'Thy speech bewrayeth thee.' So that to conceal his profession of Christ, his last resource was, 'to curse and swear.' Whether much stress may be laid on this particular quotation or not, I am sure the Spirit of Truth leads, and always led into the path of humility and self-abasement; and when this has dominion in the mind, there will be visible marks on the body, the gem will shine through the casket. Thus far have I written to thee in love, and in love take leave at present, and bid thee heartily farewell.

"R. S."

"*7th of Fourth Month.*

"Had I kept, as I believe thou dost, to my first love, and not suffered the wisdom of the fallen nature to blind and deafen, and, in appearance, almost totally quench in me the second Adam, which is a quickening Spirit, I should not now be without true wisdom, in a captious, deceitful world. May the harms of others teach thee to beware. Prize, O prize, the jewel which I believe thou art possessed of. It is indeed the pearl of price. I should rather possess the least portion of it, than all the wisdom of this world. Knowledge, indeed, puffeth up; but charity, which is this pure love, edifieth. Take William Penn's advice to his children: 'Part with all for it, but part not with it for all the world.'"

"*14th of Sixth Month.*

"I have had a pretty deal of Mary Peisley's company since my last. She proves, by her conversation, that text, 'The words of the wise are as nails fastened in a sure place.' As there is no company so agreeable to me as that of such dear instruments, I find myself not out of danger in indulging myself in it. My mind is too apt to be drawn out in these opportunities, from a still, quiet frame, into a flutter and commotion; and the affections of the creature to steal gradually into the room of the pure love of the Creator, who is ever jealous of his just rights: and this wounds the life, and defeats the true satisfaction and benefit which might accrue from such conversation; and instead of parting from our friends with a sweet savour, we make that parting doubly uneasy, by losing the company of the invisible as well as visible friend."

"*25th of Ninth Month.*

"Oh! how I love uprightness and plain dealing; a heart which

loves its friends sincerely; that will not harbour and conceal a self-pleasing, envious, injurious thought of its friend, nor bear to hear it uttered by another without rebuke. May the virtues of integrity and simplicity, and single and honest-heartedness, be ours, for they are truly Christian. Yea, may it please Divine wisdom more and more to purge out the sour leaven, and leaven our hearts with the leaven of the kingdom; even the leaven of meekness, long-suffering, and tenderness of spirit: so shall we be disciples indeed; contrite, humble, and faithful followers of the Lamb, whithersoever he leadeth. May the Lord preserve us as innocent, tender, and babe-like children before him, hungering to be fed by him, and growing up as goodly plants under his hand. Oh! this child-like nature: when shall I get enough into it? It is only as a measure of this is effected in us, that we can cry, 'Abba, Father.'

"Though, as thou sayest, 'things look bad,' let us look well at home; and as we are incapable, in a great degree, of doing any thing to make matters better, let us not make them worse, and the breach wider in the enmity, by saying or doing any thing in our own unregenerated wills, and natural heat of temper, which may hurt instead of furthering others. For the enemy works in us with the engines and tools of our corrupt nature, which he finds there: and so crafty is the serpent, that he will seem to employ these weapons *for* the good Cause, *against* himself; whereas, he works in a mystery *for* himself, *against* the Cause, by raising heats, and divisions, and hardness of heart between brethren. But let us endeavour, as much as in us lies, to live peaceably with all men, and if we see a brother offend in breaking any branch of our Christian testimony, and by the fire of pure zeal warming and cleansing our own hearts, we find that the Truth (as will often be the case) calls for a witness to it, let us wait to be guided by the Spirit of love and meekness, to bear our innocent, faithful testimony: and if it be not received, stand in the counsel of the same Spirit, and let not that get up which would render evil for evil, but overcome evil with good."

Richard Shackleton to E. Pike.

"Ballitore, 29*th of Ninth Month*, 1752.

"Dear Friend,

"..... My desires are strong for thy welfare, and therefore would I recommend to thee, as some little of my experience, principally and especially to be diligent in the practice of this—often to wait on the Lord for the renewing of strength, and this not only in secret, where no eye sees, but also at other times, in, and before

thy family. And in whatever manner it may please the Lord to appear, be not thou ashamed of his coming.

" Remember that a broken heart and a contrite spirit, which are offerings of his own preparing, are such as he never despises ; nay, he has said by his prophet, ' though the Heaven be my throne, and the earth my footstool, yet to this man will I look, even unto him that is poor and of a contrite spirit, and trembleth at my word.' And such a practice, so far from lessening thy authority, I know by experience, will strengthen it in thy family, and insensibly clothe every branch of it with a true respect and love towards thee, nay more than perhaps they would otherwise bear thee.

" Besides as heads of our respective families, we have a duty to exercise in them, and how can we seek for strength to exercise this duty, and be said to walk exemplarily before them, if we do not, from time to time, wait for a renewal of our spiritual senses and strength, and by our example of waiting on the Lord set before their eyes, show them that they also should be found following us in the practice of this most necessary duty, as well as others respecting their conduct and appearance. I know no more I have to say. But thou mayst be assured that however poor my expression, and feeble my endeavours to help thee forward, I have at times truly sincere and warm desires for thy welfare, with which I shall conclude and remain thy real friend,

" Richard Shackleton."

" 14*th of Tenth Month.*

" I have, I confess, been favoured at times, since my last, with the washing of water to repentance and regeneration ; not through any instrumental help, but through the powerful operation of the Spirit of judgment and of burning, in my solid retirement in and before my family. We are too apt, after such washing times, to run like sheep, skipping and leaping from the washpool, and so are in danger of being bespattered with mire again, instead of being weightily concerned that a sense of that power may rest upon our spirits, which is alone truly comfortable, and can keep us solid, steady, and fruitful. For as the sheep is washed, in order that it may be shorn ; so are we washed and cleansed, that we may ' bring forth fruit meet for Him who has dressed.' My desires are strong in my measure, that we several of us, who are known by one another, and known to our heavenly Father to have, at times, living desires raised in us for the glory of God and the eternal happiness of ourselves, and one of another ; and sometimes a further concern

that our backsliding brethren may no more revolt, but return and live—my desires are that we may come up nobly and boldly in his cause, and be absolutely (I see no other way to be of service) resigned to the will and disposal of the great Lord of the harvest, dedicating freely and cheerfully, as our forefathers did, all we have, internal and external, to his service."

The following is an extract from the only letter which has been found, from Richard Shackleton to his wife. They were not often separated: they probably hoped to pass a long life together, and therefore might not have been so careful, to preserve such memorials of affection, as he afterwards became; and he often regretted his not having one letter by him, of the few he had received from the dear object of his youthful love, who was tenderly remembered by him through the whole of his succeeding life.

"Dublin, *6th of Eleventh Month*, 1752.

"My dear Wife,

. . . . . "I trust it is the Lord, the God of our fathers and forefathers, even the Lord who I believe was with us in joining us together in his holy ordinance; he has appeared in my heart at this season, both in public and private, as a refiner with fire, and as a fuller with soap, to the cleansing and purifying my heart, and fitting it for a temple meet for him to dwell in. May thou and I, my dear wife, patiently abide the day and way of His coming, that in due season we may witness our sins blotted out, and the times of refreshment from before His presence; that so, having desired Him that He may be the stay of our youth, we may experience Him (if length of days be continued to us) to be the staff of our age.

"Thy tender, affectionate husband,

"Richard Shackleton."

In the spring of 1754, an afflictive dispensation was allotted to Richard Shackleton. On the ninth day after the birth of his son Henry, he was deprived, by death, of his beloved wife, and left the sorrowful father of four children; viz. Deborah, Margaret, Abraham, and Henry, (the latter died young.) The exquisite distress which he endured at this separation, was proportioned to the sweetness of their union: he had lost the object of his early affections, the endeared companion with whom he had entered into those family duties, which, during the short space of time they had lived together,

she had worthily fulfilled. He had lost her when, from youth and health, they might naturally have looked forward to many happy years: but the great Disposer of events, in his inscrutable wisdom, ordered otherwise.

R. S. TO ———

"Ballitore, *2nd of First Month*, 1755.

"I have the comfort to tell thee, without boasting, that I think I grow a little in a sense that death itself cannot separate and divide the union of those spirits whom the Lord hath joined and preserved near himself; and this has been my greatest relief in some late sorrowing seasons, for the loss of my very dear and inwardly-beloved companion, whose spirit I am at times nearly united unto, when in the depth of affliction; and whose better part I fervently pray to rejoin, when my trials, my baptisms, my provings, and solitary sorrows, which are many, shall be over.

"R. S."

FROM THE SAME TO THE SAME.

"Ballitore, *29th of Sixth Month*, 1755.

"Outward trials are suffered to come to prove us, whether they will dislocate our minds from that which ought to be their Centre. If they effect this, the accuser of the brethren, who obtained permission to put forth his blasting hand upon the outward substance of upright Job, has gained so much of his point; but if such storms only drive us nearer to the shelter of that Hand which is full of blessing, then they have a good effect.

'Who sees not Providence all good and wise,
Alike in what he gives and what denies?'—POPE.

"RICHARD SHACKLETON."

CHAPTER II.

MEMOIRS OF ELIZABETH CARLETON'S EARLY LIFE—EXTRACTS FROM LETTERS —R. SHACKLETON'S SECOND MARRIAGE—SOME ACCOUNT OF THE ESTABLISHMENT AT BALLITORE.

Elizabeth Carleton* has been already mentioned, as forming one of the little company of young persons united by the bonds of Christian friendship; and as the circumstances of her early life are fraught with instruction, some narration of them will, it is believed, prove interesting to the reader.

She was born the 10th of Tenth Month, 1726. When young she discovered a strong inclination for the fine arts; had a musical ear, and a fine voice; and indulged in dress as far as she could. Her person was agreeable, her manners pleasing, and her company acceptable to the gay and thoughtless; though a native delicacy, amounting to timidity, and a sense of decorum, prevented her from taking the latitude she might otherwise have been induced to take. She excelled in skill and ingenuity with her needle, and was preparing to work a picture for an exhibition, when the ministry of a Friend, on a religious visit in Ireland, was made instrumental to discover to her the vanity of the things in which she had delighted. The account of this period of her life is thus related by herself.

"As long as I can remember, I think I was of a diffident, cowardly disposition, fearful of doing what I knew was wrong, lest I should be punished; yet, when very young, was fond of play, and at times earned reproof. As I advanced in age, the follies and pleasures of youth allured my mind; and company, though of our own Society, with whom I was intimate, strengthened the growth of the wrong seed in my heart: so that I delighted much in many

* Elizabeth Carleton was descended from a good stock: her paternal grandfather, Thomas Carleton, of Cumberland, was united to the Society of Friends by convincement; became a public preacher, and suffered much, both in property and health, by a long imprisonment on account of his testimony against tithes. He moved afterwards to Ireland, where several of his children were born, and where he died in 1684. Her maternal grandfather, George Rooke, also a native of Cumberland, joined Friends when a youth, and was a minister amongst them sixty-six years. His only daughter, Rachel, married Joshua, the youngest son of Thomas Carleton, in the year 1710.

things which, though perhaps not accounted evil by the people, yet were very hurtful, and in danger of destroying the innocent life, which ought to be cherished with great care; such as light, airy company, music and singing; and a great thirst for reading such books as were entertaining to the natural part, with specious titles for promoting virtue and rendering vice odious; yet, like subtle poison, gradually tending to the destruction of the root of virtue and innocence in the mind, and creating a dislike to reading the Scriptures, and such other writings as would strengthen and encourage us to live a self-denying life, according to the precepts of our blessed Lord.

"These practices of mine were not with the knowledge or approbation of my dear mother and grandfather, the only parents I had left; but concealed from them, and on that account attended with fear and remorse, knowing well that I could not hide from the penetrating eye of Him who beholds the secrets of all hearts. This sense caused a dread of future misery for such conduct, as well as fear of being discovered by my friends to be what I did not appear to be; which, though enticed to join with the temptations when they presented, yet was a character I much disliked. And the sincerity of my heart, I believe, pleaded with Almighty goodness to have an eye to me, and not to cast me off, but mercifully and wonderfully to preserve me from greater evils, of which I was in much danger; and also to awaken me to a sense of my perilous situation: so that when I would retire to bed at night for sleep, his terrors, lest I should be deprived of life in that state, followed me. I feared to think of it, and would often resolve to live more circumspectly; but fresh temptations often falling in my way, and not keeping up the inward watch as I ought, my condition, like that of many others, was to be deplored. But He, whose compassion faileth not, was pleased to visit my soul in a particular manner, in a public meeting in Meath-street, Dublin; I think on the 3rd of Ninth Month, (old style,) 1747, about the twenty-first year of my age, through the living testimony of a faithful servant, Richard Hipsley, from Bristol.

"My mind had been awakened, in the same meeting, by the testimony of some other Friend, and I thought how pleasing it would be, if such ministers of the gospel were to continue with us; when Richard Hipsley stood up, and mentioned, as well as I remember, the disciples being for building three tabernacles, one for Moses, one for Elias, and one for Christ; but these servants were removed, Christ remained, and the voice uttered: '*This* is my beloved Son, hear ye him.' I cannot recollect further of his testimony, but those words had such an effect on me, that my heart seemed changed,

tender, and broken—a heart of flesh instead of a stony one; my desires seemed new, a new heaven and a new earth, in which some degree of righteousness was about to dwell. The cross then, in this day of power, which before I could not willingly take up, became easier, and the burden lighter; the practices before mentioned I dared not join with; often being retired, humbled, and broken as it were to pieces. Strength was administered to withstand temptations, and my love to Truth and the friends of it grew strong; and the love of such seemed much toward me, so that I wondered that they should take such notice of me, who seemed to myself entirely unworthy.

"I found that my safety consisted in watchfulness to know, and humble resolution to do, what I thought was required of me, though much in the cross to my nature; Divine goodness strengthening me to bear reproaches, persuasions, and mockings of my old companions, who, to their own miserable loss, withstood the offers of heavenly love extended to them; and notwithstanding I might expect such treatment, I dared not shun the place, but appeared amongst them in a very different manner from what I was used to do, both in my conduct and dress. Of myself I could not have acted thus, but by endeavouring to keep inward and watchful over my words and behaviour, begging to be preserved from bringing dishonour on that Holy One whom I was now above all desirous to serve; and he was pleased, in great condescension, to preserve me in simplicity, and fear of offending him. I dared not stay from any meeting which it was in my power to attend, and often called to see or inquire for such friends as I heard were indisposed, even if not much or at all acquainted with them before, which caused many to have an affectionate regard for me; and made way to drop hints sometimes to my friends, which I was afraid to omit, lest I should be one of those that were not faithful in small things, and so become weaker, and not able to pursue the path which my eyes were opened to see was that of acceptance.

"As other things were become new, so was my desire for reading. Now the Scriptures, our Friends' sufferings, and other writings edifying and useful I delighted in, and forsook those which I knew were hurtful to my mind. Retirement and waiting upon the Lord, to renew my strength in him, I found was good and necessary. Visiting, or being in much company, I declined, lest thereby I should be drawn away from off my watch. Religious friends I loved to be with, and such were kind and tender towards me; and under the sense of the notice that many worthy ministers visiting this nation

took of me, my mind was often bowed in humble admiration, that such a poor, weak creature as I, should be so favoured; and it was often hard to part with such, and cost me many tears; and after they were gone, divers have written me encouraging letters.

"Thus was I helped, through the kindness of Him who affords strength to those that are sensible of their own weakness and entire insufficiency to preserve themselves; fulfilling His old promise, of 'carrying His lambs as in His arms.'

"Though my mind was so bent to practise what I believed to be my duty in religion, I saw that it was also my duty to be diligent and industrious in outward business, helping to make it easier to my aged mother and weakly sister. I have had often to admire how I was enabled, when left alone with a servant, (my mother and sister in the country, on account of my sister's health,) to carry on our little business, attend meetings constantly, and keep the house in so frugal a manner, that little would be expended, and my kind neighbours and friends well pleased, when they called to see me, to find me at home and properly employed.

"Thus I went on for some years, endeavouring to do justly, love mercy, and walk humbly; being sensible that a warfare still must be maintained, and a greater victory must be achieved over my own passions and natural propensities, and that best wisdom was necessary to guide me through life. As my experience could not be much, therefore I often begged for it. In course of time, some degree of zeal for the promotion of Truth seemed kindled in me, and a desire to attend some of the General Meetings, which was scarcely in my power, from my situation; but in a while, my dear friend Elizabeth Pike was raised up to be a kind and faithful help-meet to me, and we took many journeys together to General Meetings, often under difficulties.

"We frequently met with discouragement in our meetings for discipline, by such as were settled in the old way, which they did not seem to think necessary to alter, though strongly recommended to do so, by worthy servants sent from far to visit us; but our minds being preserved in patience and humble dependence on Almighty help, in time way was made to have things brought into better order, which my worthy friend, Elizabeth Gill, endeavoured to promote. She was a tender, loving friend, and willing to encourage the youth who were desirous to be what the Lord would have them to be."

To this truly pious and amiable Friend, Elizabeth Carleton, Richard Shackleton made proposals of marriage. The two situa-

tions which she most wished to avoid, that of a step-mother and mistress of a boarding-school, were involved in the serious subject for consideration laid before her, which her friendship for R. S. and her conviction of the excellence of his character, could scarcely have outweighed; but her sense of duty was added to them, and in accepting his offer she became one of the best of step-mothers, and one of the best of matrons to a public school. Her sphere of usefulness was enlarged, and she needed not affliction to keep her humble, which, in the sincerity of her heart, she had desired, if necessary; for the responsibility of her station forcibly impressed the need of that constant watchfulness which so remarkably characterized her words and actions.

The difficulties which she anticipated, vanished or were made easy to her; and she found, in the worth and affection of her excellent companion, those blessings which constitute the happiness of married life.

R. S. TO HIS FATHER.

"Dublin, 1*st of Eleventh Month*, 1755.

"DEAR FATHER,

"The meeting began this day for the nation. I have not much to say about it. It looks as if we must labour hard for our bread, through the course of the meetings: perhaps it may be best so, for what is hardly gotten is oftentimes carefully kept. And, indeed, I think I have seen great loss accrue to some of honourable rank, in this respect; that when good Providence, in unmerited condescension, has favoured them with the bedewings of his goodness, in order for leavening and seasoning their spirits for his service, (which is so much wanting,) they have, for want of knowing a settlement and abiding in the life, let these favours pass transiently over, and not be productive of the fruit intended by them. And with sorrow it may be too often said of them: 'Their goodness is as a morning cloud, and as the early dew it goeth way.'

"Thy affectionate son,

"RICHARD SHACKLETON."

Richard Shackleton and Elizabeth Carleton were married the 17th of Tenth Month, 1755.

R. S. TO HIS MOTHER-IN-LAW, RACHAEL CARLETON.

"Ballitore, 16*th of Twelfth Month*, 1755.

"..... It would give me pleasure, and add much to the satisfaction I daily enjoy in thy daughter, to know that her loss sits

with tolerable ease upon you. I should rather call it her absence, not her loss; for I hope Providence will favour us with meeting divers times together again, in this land of uncertainty; and they are not lost, who are found in the places which Infinite Wisdom has ordered them in, which I hope is the case with thy dear, valuable child: and I doubt not but this consideration makes this separation easier to be borne by thee. And I sincerely desire it may be made up to you by the most solid comfort, which unites together in spirit those that are absent in body, and is the crown of the aged as well as the youth. That this may be our chiefest care to seek after, whether old or young, is the sincere desire of,

"Thy dutiful and affectionate son,

"Richard Shackleton."

From R. S. to E. Pike.

"Ballitore, *7th of Eighth Month*, 1756.

"Dear Friend,

"Whom I truly love for the sake of the excellent work which is in and upon thee, and the noble dedication of thyself to this ever blessed Cause, which thy fore-elders were above all other considerations concerned to support. In a degree of that union which endears to one another, those who are measurably baptised into the same Spirit and wish well to the same Cause, I dearly salute thee, and now, as at many other times, pray God to keep straight thy feet and strengthen thy hands. For I am sensible that great is the opposition in divers to the establishment of good order and maintenance of actual right discipline among us, and great is their envy and bitterness towards those who are engaged therein. They are exactly of the same stamp with the revilers and scorners in Nehemiah's time, their dialect is the same medley of the Jewish and Ashdod language, and their speech is to the same purpose, tending to vilify the workmen and ridicule and disparage the work, 'What do these feeble Jews? If a fox go over their wall it will fall down.' But by their great opposition to the building they manifest that they are afraid it will stand; for if the work be so frail, they should rather pity the poor deluded workmen, suffer them to go on with their work and let time and experience demonstrate, whether the wall has been so weakly and injudiciously built, that it will fall of itself, or whether it will be an ornament and defence to the inhabitants within.

"Read the book of Nehemiah, there is encouragement, counsel and information in it. It is observable he had both tasks to do at the

same time, to build the wall and oppose the attacks of the enemy ; with one hand the labourers wrought in the work, and with the other held a weapon. Observe the constant watch he kept, observe how frequent he was in prayer.

" So, those dear friends who are engaged in this work, who being in a good degree converted themselves, are minded to strengthen their brethren, those had need to begin at the right end of their work, and, first, as Nehemiah, make sure of their commission from the king, then take care that they have proper skill and materials for the work, that they carry it on in a proper temper of mind, and defend it with proper weapons. For a work may appear necessary to be done, but wisdom should direct as to the time, place, and manner of carrying it on. And when we meet with opposite spirits, thou knowest that we ought (and I find it very difficult for myself) to beware that the bitterness and brittleness of their tempers, do not sour and unsettle ours, and so that which was the cause of religion, become a personal pique. Let us speak no further than we ourselves can see. If we enter the lists let us be sure, so long as we engage, that we have on the whole armour which is light.

" Though Saul was the Lord's anointed, and a king over his people, yet David could not bring down the ramping, vapouring, strength of Goliah, by going against him in Saul's armour. I own it is comely, proper and profitable, and a duty which we owe the Lord's anointed (his ministers) when freedom of mind admits, to show our good will to them and the cause they are engaged in, by attending them in the service of it ; and such young soldiers may reciprocally be a strength and comfort to their leaders, and be like armour-bearers before them ; but what I mean is, that such should be careful to mind their own business, and the particular part of the work set before them, and neither on the one hand be over zealous in espousing by argument any particular part of their leader's work (though probably right) which they themselves have not a clear sight of, for this may lead into unnecessary debates and disquietude ; nor on the other hand, omit performing what may appear their own duty, because a more able and experienced person is present, for this will occasion leanness and want. So, dear friend, in pure good will, and not from any apprehension of thy wanting a measure of best wisdom to regulate thy conduct, I have ventured to send thee this unpremeditated matter as it came up, while in a fresh spring of brotherly love and sympathy, I thought I found my mind enlarged to greet thee : and therein my dear wife and I tenderly salute thee, and bid thee most affectionately farewell. . . . . .

"I am thy truly affectionate friend, who at times is enabled fervently to desire thy preservation and steady perseverance (as thou hast nobly begun) in every good word and work.

"R. S."

In 1759, Elizabeth Shackleton's mother, and her sister Deborah, settled in Ballitore; and, ultimately Richard Shackleton's three youngest daughters were placed under the care of Deborah Carleton. Few were better qualified for the care of young persons, than this amiable and excellent woman: she won their hearts and gained their confidence, made every proper allowance for them, and granted them every proper indulgence.

Richard Shackleton's three eldest children loved his second wife with sincere affection, and her conduct towards them deserved it. Her own two daughters were treated, by their sisters and brothers, with that affectionate tenderness which young, generous hearts are wont to show those who look up to them with love; and the care of their mother and aunt was found necessary, to protect them from that excessive indulgence which these young persons were disposed to give them. Thus was R. S. made thankful to Him who setteth the solitary in families, for having permitted him to form another happy matrimonial connexion. He, pursuing his onward path, and seeking first the kingdom of heaven and its righteousness, found all things necessary added—all things necessary for those whose desires are moderate; and this is likely to be the case with such as are concerned to keep on their watch: they may hope to see what to do and what to leave undone, even in their temporal affairs.

Richard and Elizabeth Shackleton, in the pursuit of the arduous undertaking, the instruction and care of youth, were imbued with that reverential fear, which is a blessing and a safeguard to those who abide under it. The advantage of their example extending far beyond their sphere in life, was felt throughout their neighbourhood, so that many of the higher ranks desired to cultivate a familiar intercourse with a man distinguished by his talents and learning, and a woman of so benevolent a character. But while they received such marks of kindness with respectful courtesy, they were not drawn by them from their allotted situation. Their time and thoughts were claimed by their duties, and they were the more respected for preserving this line of conduct. Industrious and prudent, yet casting their care upon Providence, they felt the shackles of the world hang loose about them. They were eminently useful members of our religious Society, with clean hands and discerning spirits, being

well qualified to take an active part in conducting its discipline. Their duties to the children under their care were conscientiously fulfilled, of which the grateful love that their pupils retained for them is a convincing proof. Several of those who, while they were under their mistress's eye, had thought her too strict, loved her the better afterwards, even for this ; and many remembered, and we may hope profited by, the tender admonitions which she was wont to impart, particularly at the time of their leaving school, to enter into an untried world.

When the varied business of the day was over, it was a comely sight to see the parlour supper-table surrounded by the master, mistress, their children, the young men who were parlour-boarders, the ushers, and the housekeeper, all on equal footing ; all equally at liberty to express their sentiments, or gain instruction and pleasure from those expressed by others. Without losing the respect due to their own characters and situation as heads of the establishment, careful and observant of the conduct of all these, R. and E. S. treated them with a kind familiarity, which attached them to home, and precluded a desire of seeking more enjoyment elsewhere, which is too often the effect of repulsive manners. This social meal seemed to bind all more closely together ; the heads of the house saw the elder branches of their family collected, and they separated with mutual good will.

To one who once belonged to this table, but who was then the father of a family, and advanced in life, the grandson of R. S. was introduced. He was politely received by the old gentleman, but his name once mentioned, all ceremony vanished : " Shackleton ! you are the grandson of my old master ! I loved him next to my own father !" then grasping both the hands of the young man, he permitted his heart to overflow in affectionate remembrance of departed worth. He afterwards thus wrote to one of the family : " It will be only with existence that I shall lose recollection of the numerous acts of kindness I have experienced from your father. He was my inestimable preceptor : he was my indulgent friend. I acknowledge my debt of gratitude, and shall ever be most happy in evincing it, and how highly I revere and respect his memory."

The large establishment, and consequent plentiful table, caused the indigent to resort to R. S.'s house. Perhaps they were relieved too indiscriminately ; but there was much care taken to inspect the wants of the modest poor : employment given to some, the sick supplied with medicine, and those who had known better days considered with delicate attention. Old neighbours were taken into

the family, occupations found for them suited to their age and weakness, their infirmities alleviated, their fretfulness endured, and their close of life rendered as comfortable as was in the power of their benefactors. One of these died in the house of the younger Abraham Shackleton, having, it was supposed, attained his hundredth year; and another, who had served the three generations as steward, also died in his house at the age of eighty. Thus, in a comparatively humble walk of life, were generous and charitable dispositions unostentatiously exerted.

Richard Shackleton was blessed with a cheerful, contented mind, conducive to his own happiness, and the happiness of all around him. He was prepared to adopt the language of the poet:

> "Ten thousand thousand precious gifts,
> My daily thanks employ;
> Nor is the least a cheerful heart,
> That tastes those gifts with joy."—Addison.

The fault of his temper was quickness, not violence; but this was soon subjected to his judgment, and if he thought he had wounded any one thereby, he was ready to acknowledge it, with a benign humility which melted the heart, and disposed it to follow so touching an example. From his conversation young persons derived much instruction and delight; and such was his solicitude for their eternal welfare, that he might almost be designated, "the apostle of the youth." He seldom or never left home, for any considerable length of time, without paying farewell visits to his neighbours; nor returned without greeting them at their own habitations. After a day industriously spent, it was his practice to retire every evening to his garden or chamber; his countenance, when he returned to his family, bearing the impress of divine meditation. And before retiring to rest, he read a portion of Scripture. If he was under difficulty or perplexity, the first thoughts which occurred to him on awaking in the morning were generally those to which he took heed, by which he was often freed from what had annoyed him. He had learned to cast his care on Divine Providence, in matters of less as well as greater moment. He was a kind and considerate master, being careful to avoid giving servants unnecessary trouble. He rose early, both in summer and winter. Neither he nor his wife were in the station of minister; but in meetings for discipline, and in families, they were often concerned to deliver wise counsel, in words few and pertinent; and R. S. sometimes spoke in public meetings, but, like his father, in the character of an elder. When he returned to our National Meeting,

and delivered an account of his attendance at the Yearly Meeting of London, his words were delivered with such humility, sweetness, and brokenness, that the influence under which he moved seemed to overspread the assembly.

He was freely given up to these services by his true helpmate, whose exertions to promote the good of all, united with his own. This pious woman assiduously endeavoured to alleviate the sufferings of body or of mind, which came under her notice; and, as has been alluded to before, her nature, as well as her religion, prompted her to visit the fatherless and widows in their affliction; and in fulfilling these duties, she experienced that feeling so excellently described by the poet:

> "The heart which bleeds for others' woes,
> Shall feel each selfish sorrow less;
> The breast which happiness bestows,
> Reflected happiness shall bless."—CARTWRIGHT.

Being enabled to overcome evil with good, she was sincerely beloved, and seemed to be made a blessing to some who had at one time been prejudiced against her. With a solid and improved understanding, her simplicity was such, that it might appear not difficult for the artful to impose upon her; yet it not unfrequently happens, that the single-hearted and heartless, more readily penetrate into the characters and motives of others, than those do who are busy in concealing their own. Her grave manners tended to inspire awe in young persons; but they soon found that these were softened by such kindness of heart, that love overcame every other feeling towards her. Sedulously attentive to the improvement of his pupils, Richard Shackleton's time was fully occupied with his employment, and he resigned to his wife the management of his farm; not that he was himself averse to, or incapable of conducting it; nor did it appear that any other person entertained an opinion, which he often expressed respecting himself, that he was fit for *nothing* but a *schoolmaster;* but he knew his wife's capability and inclination for these concerns, and her willingness to receive advice from those who were experienced in agricultural affairs. She was, indeed, remarkable for this; and readily waved her own plans, to make trial of what others recommended, though it often happened that her former practice proved to be the best.

She was slow and deliberate in her movements and decisions. She not only provided for her household, combining therein economy with plenty, and attended to the various business of the farm, but superintended the building of several houses; permitting nothing to

prevent her fulfilling her duties to her three aged mothers, (her own, her husband's, and the mother of her husband's first wife,) to her children, and to the other branches of her family: the regular distribution of her time, and the love of order, enabling her to accomplish what few of greater activity, without these aids, find themselves capable of.

She was an admirer of good poetry, but still feeling the limit which had restrained her youthful imagination, she justly feared the danger of transgressing it, for herself and others: thus restricted, the enjoyment, so far as it was permitted, was without a sting.

Her husband, also, scrupulously endeavoured to keep his genius for literature in subjection to higher objects: if he had turned the bent of his mind to it, he probably might have excelled in poetry. Those who have no taste of this kind themselves, are in danger of mistaking their motives, when they condemn those who have. None who are sensible of the beauties of literature can despise them, however they may feel themselves circumscribed in the indulgence of their inclination. On a winter's evening, Elizabeth Shackleton frequently brought those scholars who belonged to her own religious Society, into the parlour, to read her the Journals of Friends, as she sat at work. She was also pleased at hearing *history* read to her, generally by young students who were parlour-boarders. This employment was the more agreeable and instructive, because she had an excellent memory and sound judgment. She entered into the characters of those held up to view, often supplied the thread of the narration, when it had escaped the young reader, and took a lively interest in the public or private events which were narrated. She persuaded herself that Caligula's reason was impaired by the fever which had seized him before he was raised to the imperial dignity, and therefore imputed to *insanity*, the apparent change of character, and the subsequent horrors of his reign. She lamented and blamed the timidity of Seneca, which deterred him from curbing the headstrong passions of Nero; believing, that had he been faithful in the discharge of his duty, his pupil might have been awakened to a sense of his enormities, and the preceptor been longer spared to a degenerate age. It was natural that this fault should appear evident to one who was herself religiously concerned to avoid it; for she believed it was required of her, in many instances, to admonish those whose improper words or actions came under her notice. She spoke not *of* those offenders, she spoke *to* them; though in doing thus she took up *the cross*, and often for a time felt it heavy; but whatever the rank, or how little soever acquainted with the person,

she must fulfil her apprehended duty, to obtain that peace, which, flowing as a river, amply rewarded such sacrifices. It need scarcely be added, that in these performances, her own will being laid aside, she was instructed so to speak, as seldom, if ever, to offend; and we cannot calculate how much good may have been produced by those alms (if they may be so termed) given in secret.

The manner in which Elizabeth Shackleton was strengthened to perform her duties, is thus described by herself.

"Being sensible of my own inability, my dependence was on Divine help, which I had often experienced in times of need. I was favoured with understanding and knowledge for the business, beyond what I could have thought; my careful, industrious husband assisting in many things belonging to my department as well as his own; so that we were reciprocally helpful one to the other, sympathizing and bearing burdens one for the other, in our arduous calling; and both being near of an age, and favoured, for many years, with a good degree of health, our success in endeavouring to do our duty was an encouragement, and our minds were preserved in a grateful sense of the gracious dealings of the Lord to us. And notwithstanding our close and constant engagements, so that we seldom left home on other occasions, we found it but our reasonable duty to attend the meetings for discipline to which we belonged, as well as Quarterly and Half-yearly Meetings; also to show, by an exemplary life, the efficacy of the principles of Truth we professed to be led by, amongst the numerous acquaintance we had; being employed by many who knew little or nothing of those principles."

An instance of this occurred, when a gentlewoman, on leaving her son, requested of Richard Shackleton that he might be permitted to read the Bible. He, amazed, expressed his surprise that she should place her child where such a request was necessary, assuring her that the Bible was daily read in the family. She asked his excuse, telling him that she understood that George Fox's Journal was substituted instead of it, by those of his profession. At another time, the son of a man of fortune was brought to his school by his mother, who, till she came to Ballitore, had never seen one of the people called Quakers. Elizabeth Shackleton queried why she brought her son among a people who were such strangers to her. She answered, that she had heard a good character of them, although they differed from the Church of England concerning baptism and the supper. This lad spent most of his childhood, and some of his youth at Ballitore, perhaps the happiest part of his life; for when he lay in an American prison, dying of wounds received in a battle

in which the British army (wherein he was an officer) was defeated, and the prison was so crowded as to aggravate the pangs of death, "If I were at Ballitore I should not be thus neglected," were almost the last words he uttered.

One of the pupils, an only child, died of the small-pox; and Elizabeth Shackleton lost her own child, then also an only one, about the same time, of the same distemper. "This," said she, "proved a trial to me, which I hope was of service, believing, that whatever afflictions are permitted to attend us, are for our good, if we make a right use of them, and more and more cast our care on Him who careth for his humble dependent children."

A young man who had become R. S.'s scholar at a very early age, and spent most of his life with his preceptor, when he left school, expecting to pursue his literary studies, his father disappointed his prospects, by allotting to him a station in his counting-house. With a classical education, a superior genius, and knowing himself the only son of a rich man, the youth would not accede to his father's views; and this unwise conduct brought upon him the displeasure of his parents. The consequences of dissatisfaction at home are dangerous. He found them so: he sought pleasure elsewhere, and found vanity and vexation of spirit. Yet, though conscious of errors which incurred the disapprobation of his former master, he turned to his house as to a home, and looked up to him as to a forgiving parent; while, through all his aberrations, the strong affection and intimate friendship of R. S. followed him, and seemed the means of preserving him from greater evils, and of bringing him back to that conduct which made him beloved, and even exemplary, in the family. The purity and stability of R. S.'s character fitted him for the Christian duty of winning the wanderers home, inviting and attracting to virtue; and when his parents, becoming more and more obdurate, refused that reconciliation which he humbly and earnestly sought, even when the hand of death lay upon him, he found in the protectors of his childhood and friends of his youth, that care and tenderness which he so much needed. When E. S. was about to leave home, to attend the meeting of Dublin, and her languishing invalid was going to undertake a second journey to Mallow, unable to rise from his chair, he took off his hat, which he wore for warmth, and solemnly bade her a last farewell; adding, "I die with more love to you than to any other woman in the world; and you are more my mother than she who bore me."

He died Fifth Month, 1771, at Clonmel, intending for Mallow, aged 24.

The paternal care of R. S. left a lasting impression of gratitude on the minds of his pupils. One of them, now high in political and judicial station, gratuitously furnished his professional services to the son of his preceptor, in the course of a tedious law-suit; and he bore this gratifying testimony to his memory, in a letter to one of his grandsons: "I wish I could have been of more use, being under great obligations to your grandfather, who always treated me, when wanting his care, with kindness and affection."

Thus was kindness extended to the third generation, after a lapse of forty years.

CHAPTER III.

A FURTHER ACCOUNT OF ABRAHAM SHACKLETON—SOME LETTERS OF ROGER SHACKLETON—DEATH OF ABRAHAM SHACKLETON'S WIFE—VARIOUS LETTERS —ILLNESS AND DEATH OF ABRAHAM SHACKLETON.

We shall now return to Abraham Shackleton. After his release from the duties which he had faithfully performed in an arduous occupation, he found himself more at liberty for the service of that religious Society of which he was a member. The Friends of the Monthly Meeting of Carlow in their testimony of him, given forth the 26th of the Second Month, 1774, say, that "Besides a constant regular attendance of the particular and general meetings to which he more immediately belonged, he paid frequent visits, in company with Friends, to meetings in several parts of this nation; and several times attended the Yearly Meeting in London, even in time of old age, and when natural strength failed, yet his spiritual as well as intellectual faculties witnessed no decay; but many are living witnesses of the awful, reaching manner in which he used to rise and weightily express himself among his brethren, in that great and solemn assembly. He did not appear in the character of a minister; yet, as an elder in the house of God, many times, in religious meetings, in the families of his friends, and among his own household, under the fresh anointing of heavenly dew, his words would drop from him with such sweetness and energy, as carried with them an evidence that they were brought up from the well of life and salvation, ministering grace and quickening virtue to the hearers. Reverent, awful, solemn, and reaching to the thoughtful beholder was his frame and deportment in religious meetings; his humble spirit deeply and patiently waited, (sometimes watched and waited long,) for the resurrection of a Divine life; when this was present, he had all things; when this disappeared, all comfort seemed withdrawn. And, indeed, as he seemed beyond most men to take little satisfaction in any thing but the precious Truth itself, so, we believe, he was beyond most men favoured with the overshadowing of it. Beloved and respected by all who knew him, for his unblemished life and useful labours, he was to the last preserved in deep humility and diffidence; preferring others to himself, walking among his brethren with all lowliness and meekness; and exercising no autho-

rity in the church, but in the fresh sense of the power of an endless life. Edifying and instructive, indeed, were his words; but still more so his life and manners.

In the virtue of temperance he was an eminent pattern; being remarkably abstemious in meat, drink, and sleep; and was solicitous to enforce the practice of this virtue. He was much concerned at the practice, which many professing with us had run into, of continuing at the table to sit and drink after meals. This he looked upon as a depravity crept in among us, borrowed from the world, and tending to a dangerous coalition with it, even to an union with its spirit, and conformity to its customs in some of their most pernicious effects; beguiling from the simplicity which is in the Truth, and indisposing the mind for those heavenly refreshments, and that sweet communion, which our ancients were wont to be made partakers of, in seasons which *they* devoted to inward retirement, not to excess and intemperance, neither to the use of many words, in which there wanteth not sin. This evil was his great burden, and against which he bore a faithful testimony for several years by precept and example, being possessed with a godly jealousy, lest their table should be made a snare to many, and this practice should lay waste the inheritance of succeeding generations in the Truth. He was also much concerned at a custom too prevalent among Friends, of uncovering the head upon entering a room, and was pained when he saw the youth or others in that practice: he used to say, that when he was a young man he durst not balk his testimony in this respect, though the cross occasioned thereby seemed as bitter as death.

His spirit indeed was sorely grieved for the depravity and declining state of the Society; he said that getting in and joining with the spirit of the world, and not dwelling enough in the littleness and lowliness of mind which becomes the followers of a crucified Saviour, was a great hurt to us, and he feared many were hastening back into Babylon. Solid and exemplary in his own deportment, he was grieved when he observed levity of conduct or conversation in others, often saying, There was a fear that would keep the heart clean; and expressed his ardent desires that his successors might be a generation to serve the God of his life in the land of his pilgrimage. By day and by night his travail in spirit was for the prosperity of Sion, he greatly loved to hear any thing good or commendable of his fellow-creatures, and uniformly discouraged all detraction; closely attending to, and practising the counsel of his Great Master, who enjoined that we should in all things do to men as we would that they should do to us. He delighted in retirement, and for that pur-

pose frequently walked alone in the fields. Even when he was in company, the interior travail of his soul was visible in his countenance, waiting diligently and patiently for the inward and spiritual appearance of Christ, who, he said, was the Beloved of his soul. He often spoke of the necessity of our walking, as Abraham was commanded, before God, or in His presence, that so we might experience perfection; and [enjoined the] endeavouring to "keep the unity of the Spirit in the bond of peace." Thus he continued to devote the evening, as he did the morning of his day, to the service of Him who giveth liberally, and upbraideth not; and when from home on a religious account, his mind was still tenderly turned towards those left behind, as appears by the following fragments.

In the year 1760, Abraham Shackleton attended the Yearly Meeting in London, and addressed his son during its sittings, from which the following is an extract:—

A. S. TO HIS SON.

"London, *2nd of Sixth Month*, 1760.

. . . . "There really seems a good hand at work, to gather and bring things into better order. Fifty-eight Friends offered themselves willingly, to visit the Monthly and Quarterly Meetings in the nation; and I hope they will have the hand of the Lord upon them, to work for Him. I thought my heart was a little like Deborah's, when the narrow path was not sufficiently occupied, and those under the profession of Truth had taken to by-ways, that my very heart rejoiced, and was with the willing in Israel, that offered themselves to the work." . . . .

To the memorable visit paid to the meetings for discipline in the nation of Ireland, the following letter refers.

A. S. TO HIS SON.

"Cooladine, *18th of Ninth Month*, 1762.

. . . . "The Friends from England are, Samuel Fothergill, Jonathan Raines, Isaac Wilson, and William Rathbone; some of whom signified they had been drawn from the nearest connexions in life by the good Lord and Master, to visit us, in this poor desolate island. The Master of our assemblies is with them, and the concern for our welfare, in the very best respect, is great. He is with them, even the shout of the Divine Majesty of heaven; he is yet working and seeking by his instruments, and his good Spirit imme-

diately also, to gather us near to himself. Oh! that the children of men would keep steadily, deep to the root, that they might bring forth right fruit, to the honour of Him whose care for us is exceeding great! As far as I could ever feel, none shuts a door in His house for nought, so rich a rewarder is he: his peace, my dearest child, is enough. Be careful never to be drawn forth into many unnecessary words; may the right book of conscience be kept open by the finger of Him that sees and watches perpetually over us for good: may all our words and thoughts be brought thereto, that we may live to Him that is everlastingly worthy.

"The public meeting comfortably ended. Isaac Wilson, and then Samuel Fothergill, laid before the meeting their concern; and those that were not of the Society, I mean those that did not profess with us, were, in a prudent, tender manner, desired to withdraw. And all that professed, though not in strict unity, were desired to stay. Then, the men and women keeping their seats, the clerk was directed to read the eleven queries, audibly and distinctly. The overseers, in each particular meeting, gave a distinct, explicit, and particularly clear answer thereto. The Friends, in the opening of Truth, spoke excellently thereto. Words fitly spoken, arising from the unmixed life, are, I think, compared to apples of gold set in pictures of silver: the expression was more than verified. I do not expect to live to see another extraordinary visit of this nature, and I heartily wish it may have the much-desired effect.

"A. S."

R. S. to his Father.

"Ballitore, 21*st of Ninth Month*, 1762.

"Dear Father,

"We received thine, dated at Cooladine, and are glad that thy report of this extraordinary visit tallies with what we have already heard of that service. It is also a pleasure, and perhaps will be a profit to us, that thou art yoked along with them. Thy letter to my wife, from Kilnock, was particularly agreeable. I have many times thought, of late, of that king in Israel, whose heart so rejoiced in the testimony of his God, that he forgot the man and the king, and publicly exposed himself; appearing with the outward, visible, and accepted signs of a priest unto God. And who were they who despised him for it? Such as had not an eye open to see the beauty and dignity of the sacred function; which was not less glorious, but more so, than royal majesty. But who are they whom the King will delight thus to honour with proclaiming his name and

truth, and make the happy instruments of the salvation of others, and of their own souls? Those who neither seek honour to themselves, nor shun shame.

"I am, with true respect,

"Thy dutiful and affectionate son,

"R. S."

R. S. TO HIS FATHER,

Then in the north of Ireland, with other Friends.

"Ballitore, 20*th of Second Month*, 1763.

. . . . . "Last post brought us letters from cousin Elizabeth Dale. She writes very sensibly about her situation. As you are in a province where these mixed marriages are so frequent, I could wish you had her letters with you: they might be of some service. She writes: 'To walk in a path of inward as well as outward affliction has long been my lot; nor have I any expectation of much alteration for the better in this life. Bereft, at times, even of the flatterer, hope, my inward situation is perfectly known to no one person. I am obliged frequently to appear serene and cheerful, when my poor heart is torn with conflicting passions. I have not a sufficient foundation in myself to support me under my daily trials, and my attention is too much taken up and engrossed with the cares of this world. I seldom get to meeting, my husband being unwilling that any business, though ever so trifling, should be neglected on that account. I have involved my poor children, too, in many perplexities. May the Lord have mercy and compassion on them, who are innocent of my transgression, and direct their feet in the right path, which I have forsaken, and turned aside from, which has cost me my peace of mind! Thou art a father of children—of daughters too. It is my sincere desire that they may be preserved from falling into the like error, and take warning from me, who have not had one hour's solid satisfaction (I believe) since I married. I once thought no power on earth capable of drawing me so far aside: secure, and confiding in my own imaginary strength, I dared at first to dally with the temptation; and am convinced, by sad experience, that the most trifling digression from our known duty, is a very great advance to the contrary.' Thus she writes to me.

"All our dear love to thee, presented by

"Thy dutiful and affectionate son,

"R. S."

ABRAHAM SHACKLETON TO HIS GRANDAUGHTERS, DEBORAH AND MARGARET SHACKLETON, AT SCHOOL.

"Ballitore, 21*st of Seventh Month*, 1765.

"DEAR CHILDREN,

"When I hear of the unfair walking of several under the profession of Truth, (the very Truth of God; a Truth that will stand the test, through all generations, to the end of time,) I am concerned for you, my dear children, that you may fully answer the end of your creation, by glorifying the Great Author thereof, and be lights to others, that they may safely tread in your steps, who are concerned to follow the self-denying Jesus, who bade his disciples to take up their daily cross, and follow Him in the strait and narrow way that leads to happiness. Thus your words will be few, and convey something profitable to your school-fellows. My ardent desire for your lasting welfare, not only your reputation amongst men, which is to be regarded, but that you may grow in favour with the Most High, whose presence fills heaven and earth, from whom nothing is hid, makes me think of the beloved disciple: 'I have no greater joy than to hear that my children walk in the Truth.'

"A. S."

FROM THE SAME TO THE SAME.

"Ballitore, 4*th of Ninth Month*, 1765.

"DEAR CHILDREN,

"Peggy's letter to your father, of 2nd instant, is before me; and it is pleasing to hear of your health and welfare, and will ever be so to us. I have been too much hurried with building up a part of my house, and live in fear of losing the sweet communion inwardly with my Maker, which is by far the best treasure; being the help afforded mercifully to us poor, short-lived mortals, for a preparation for a never-ending eternity. You know this, my dear children, and I hope are not unmindful of this most important point. Early piety, you have heard, is acceptable to God. Be sure, with all your getting learning, neglect not diligently to look for that fear which keeps the heart clean.

"A. S."

[The following are selected from the manuscript letters of Richard Shackleton, during the years 1760, 1763, and 1765.]

FROM R. S. TO ———.

"Ballitore, 18*th of Sixth Month*, 1760.

"DEAR FRIEND,

"I received thy favour of 15th instant, with a mixture of pleasure and pain. I was pleased to hear from an old friend of whom I have often thought and spoken with sentiments of regard; but the style of thy letter not being written as by one of our religious Society, gave me a shock, attended with a sorrowful pain.

"I confess, my dear ——, from my earliest youth my heart has been attached to the welfare of our little community, because I found, even in my childhood, a more certain demonstration of the Truth, of the Principle which we profess, than all the councils and synods of the most learned men can produce, by mere human reason, of the several systems and opinions which they have invented and established in their own wills and power. And this most sure Word, revealed to me in my childhood, and since in the same manner repeatedly confirmed, has caused that I could not but in heart wish well to the doctrine, though I too often (through temptations of youth, &c.) deviated from the practice. There are many arts and improvements by which wise and ingenious persons may deserve well of mankind; but, certainly, there is no cause more noble in itself, and interesting in its nature, than that of true religion. We should therefore take especial care that whatever notions and practices we are building up in our religious capacities, they be laid on the only right foundation, which may be abundantly proved from sacred writ, to be the immediate revelation of Christ Jesus, the Author and Finisher of the true faith. And if he be the Author and Finisher of it, what right has man's will or wisdom to meddle in it. Bow, dear friend, to his appearance in thee, and despise it not, though it seem ever so mean. Do not sell thy birthright of being a member of a Society which has been raised, preserved, and highly favoured by Almighty Power, for a name and a fame among men. . . . . .

"Thy affectionate friend,

"R. S."

FROM R. S. TO ———.

"Ballitore, 23*rd of First Month*, 1763.

"DEAR FRIEND,

"I make no doubt but thou hast at times thought hardly of me, on account of the correspondence being dropt between us, yet

I believed it failed on thy side, though it is true, my wife and thou have since exchanged a letter with each other: however that be, as I always thought, and still think, the correspondence of my good friends a favour done me, I have many times thought of endeavouring to revive that between us. And, indeed, I rather hope that such an intercourse between us would tend rather to good than any hurt; for I think a frequent conferring together, and the having a passage open and the way clear for a friendly and brotherly communication of sentiments, and one another's feelings, would be found of more general service, if more generally practised: whereas distance and shyness between friends is not good, and does no good: yet still charitable allowances are to be made for spiritual exercises, worldly business, constitution, habit and temper, which may any of them at times clog the wheels of a correspondence, where often inclination and disposition are not wanting. Some of these causes may, perhaps, plead our excuse with each other. But the main thing worthy our chief recollection is, how we have spent the intermediate space of time, and what improvement and advancement we have been making in the work of religion, for our own growth and preservation; and in a capacity to be helpful to others, and to promote the Lord's cause in the earth, which can only be done by shewing forth his influence upon our minds by our lives and conversations among men, as well as, by the same influence, publishing the doctrines and precepts of his gospel.

"For my part, when I consider the variety of religious professions that are in the world in general, and that part of it called Christendom in particular, when I think that they all err in this most essential branch of knowledge, and that even those who profess Christianity itself are quite out in laying the very first foundation of their building, and in learning the first rudiments of true religion; and when I am led to believe that our forefathers in the last century were called, (after so many centuries passed in apostacy, error, and superstition,) to hold forth again, in their lives and principles, that most holy faith, even Christianity in its purity, which Christ Jesus taught to his immediate followers, and established on earth to remain to the end of the world; and when I ponder that we are the successors in the same faith of those dignified ancestors and illustrious sons of the morning of our day, and that the same cause is now committed to us to be maintained in the same spirit, and by the same power,—I say, when these things are brought under my solid reflection, I am at times weighed down into the deeps, under a sense of the awful station I am placed in by the wisdom of Provi-

dence, even to be a professor of this religion of Christ, so that I am ready to say, 'How dreadful is this place!' &c.

"If then it is so awful a matter to profess this holy religion, as a private member of Society, how much more so must it be to be set apart as a chosen vessel to convey the quickening virtue of it to others? How great degrees of purity and holiness are requisite here, not only in a private capacity, to be enabled to set an example of performing the will, but also in public and private to declare the whole counsel of God. These have not only the temptations to grapple with, which are incident to all in general, but as they are of particular use in carrying on this glorious work, the grand opposer of it plays his engines in a particular manner against them, and forms schemes deep-laid in the mystery of iniquity, that if he cannot utterly destroy their faith, he may render them less useful than Infinite Wisdom intended; so rob them in some part of the weight of their present and future crown, and the church of the benefits which might accrue from the perfection of the gifts and graces bestowed upon them. It is this enemy's grand employment, dear friend, to be constantly endeavouring to defile this vessel, through which the Divine intelligence is, at times, communicated to the people, and Divine life conveyed; for there is no other excellence required in the instrument but that it be clear and clean. It seems to me, as though he had principally three ways by which he strives to effect this purpose. First, he would (if he could) entirely begrime the vessel or pipe, so that none at all of this precious liquor should enter it, but that which was once a vessel of honour should be laid aside as useless. Secondly, there is danger lest the vessel, though in a good measure clean, and free from filth of any kind, for want of being sufficiently imbued with the savour of the liquor passing often enough through it, should impregnate and adulterate the liquor with some quality inherent in, or accidental to, the vessel itself. And, lastly, the pipe may be polluted by the sediments of this same precious liquor, which should be entirely cleansed out, or will be like the manna gathered yesterday, and loathed by those whose health and appetite is good, and who can only be satisfied with wine well refined off the lees. I doubt not, dear friend, but thou hast anticipated, in thy own knowledge and experience, any broken hints which I can offer on this subject, though I thus indulge in an inclination of freely communicating my sentiments to thee. I own, I do above all things love this noble Cause, our holy religion, and I do believe that thou (among many others) hast been called and qualified to bear public testimony to it. I fear also that

several who have been thus called, have by one means or other, been prevented from coming up in that degree of burning and shining lustre which was intended; and so our poor Society has missed of the benefit which it so greatly wants, of the full degree and measure of instrumental help designed it, to its very great and apparent loss. My heart's desire is that all of us, who are touched with a sense that these things are so, may diligently wait at the fountain-head of wisdom and strength, that we may, by fresh supplies from thence, be enabled to come up nobly in the stations severally allotted to us, neither going before nor staying behind our proper ranks; not going forth in the arms or habit of another, nor in the presumption of strength aforetime experienced, but with the effectual, though to ourselves and others, seemingly slight and contemptible weapons, which, for the time being, it shall please Divine Wisdom to furnish us with. So shall the Lord's strength be made perfect in our weakness, our own souls comforted and encouraged to go on trusting in the sufficiency of every present supply, and the church be edified by successful labour. I commit us both, my dear friend, to Him, who alone can preserve us alive in the root, and in his own time make fruitful in the branches. I do very sincerely desire thy preservation, stability, and advancement in thy own particular, and in a capacity to be more and more serviceable in the general, and am in true and brotherly affection,

"Thy faithful friend,
"R. S."

From R. S. to J. C.

"Ballitore, 26*th of Eighth Month*, 1763.

"Dear Cousin,

. . . . . "There are but few people proved with the possession of riches, that are of use and ornament in our Society; we see their general conduct verify the remark of our great Lord, that it is hard for a rich man to enter the kingdom. To profess to be of the kingdom, to have notions about the kingdom, and the laws and polity of it, is one thing; but to enter into it, and be indeed subjects of it, is another: this indeed requires much stripping and deep humbling. May we be so happy, dear John, me and ours, as to bow low enough to enter this kingdom; I believe, we neither of us are much anxious about heaping up riches, yet both of us considerably encumbered with business. Let us, therefore, be careful to make the best use of the intervals of recess from the hurry of business, and mind to endeavour (as a friend wrote,) to keep up the daily sacrifice. It is hard to be

much in the world of business, without being somewhat tinctured with it. There is need, therefore, of the renewing of the baptism of water and the Spirit, (or in other terms spiritual water,) to cleanse from every defilement of flesh and spirit, and there is need of a renewing of the unction of Truth, to teach us all things which concern ourselves and others. . . . . .

"I am, dear John, very affectionately thine,

"R. S."

From R. S. to D. C.

"Ballitore, 14*th of Third Month*, 1765.

"Dear Cousin D.

"My wife received thy agreeable letter of 18th ult., and on perusing it, I felt something of near unity and sympathy with thee. I am glad when I see the stretching forth of the crook of the Shepherd of Israel to gather into his fold; and I believe thou and my dear friend, thy husband, are objects of his peculiar regard and favour, whom he will bless in a still more abundant manner, if you steadily, humbly and diligently, wait to feel the renewings of his sacred baptism, to keep your own hearts clean, and to qualify you for the posts and stations allotted you in his house. May we never, my dear friend, by our own doing, or not doing, defeat his gracious purposes towards us, or come short of the measure of the stature which his goodness and wisdom designs us. Let others, if they will, be great in the world, and seek the friendship and grandeur of it; if they succeed in their pursuit, and obtain all of it that they aim at, their happiness is embittered with many a surfeiting care, and their rest (such as it is,) disturbed with many an anxious alloy. Let us, dear D., ever covet to have our minds clothed with humility; in this state, we shall most comfortably enjoy the various blessings of this life, with which our great and good Benefactor has mercifully favoured us, and in this state only, we shall or can be prepared to receive the unmixed happiness of the earnest of that life which is to come. I salute you both, dear friends, in much affection, and whatever becomes of me, surrounded with besetments of various kinds, I heartily wish you well on your way, that ye may grow eminent and useful instruments in the good hand of Him that hath visited you, and watches over you, that your lives may be full of successful and honourable labour, and your latter ends full of peace. . . . . .

"Thy truly affectionate friend and kinsman,

"R. S."

On the 11th of the Fourth Month, 1766, died Rachel Carleton, aged 78. Of this respectable woman, thus speaks her daughter Shackleton :—"My mother went through much trouble for a great part of her life, which seemed to be allotted in great mercy, as she had something in her nature high, though a prudent, careful woman in managing her household affairs, and in training her children ; very much against dishonourable conduct in those who professed the Truth ; and was, I believe, more in substance than in show. Towards the latter part of her life, she seemed gradually to be brought into more of the simplicity, and was of a tender spirit, very grateful to the Author of all our blessings, for His kindness in making her latter days more comfortable than she could have expected ; my husband being an affectionate son, using his endeavours to make her happy, and the company of him, his worthy father and family, seemed helpful to her."

In this year, also, died Roger Shackleton, the beloved brother of Abraham, who had at different times enjoyed the satisfaction of his company in their native land, and with whom he kept up a regular correspondence. Roger Shackleton was a person of solid sense, great worth and benevolence, much esteemed within and without the pale of his own Society. The Archbishop of York valued his character, and was pleased with his conversation ; and some of his flock complained how little influence they had with him, "whilst Shackleton can persuade him to what he pleases." He appears to have been a man of clear judgment, both in spiritual and temporal matters. In a letter, on his brother's opening school, after several judicious remarks on the best mode of teaching, he concludes : "And as to family charges, disappointments and exercises, to do the best is a duty ; but to be uneasy at what cannot be helped is a fault ; for this world, and the things of it, are mutable. So the chief thing of all, and the height of happiness, is to have the mind turned to God ; for the world is but the circumference, and He the centre, and the nearer to him, the more of self-abnegation ; which state I desire we may all seek after, and grow therein." 1725.

The advice given to his young nephew Richard, deserves consideration. "Thou mayst tell thy son, I am glad to see he is so good a proficient in writing, and other learning ; and as to his casting about in his mind, that others, educated for school-masters, often, in some part of their lives, quit that business for others which offer, which he thinks is discouraging to one who thinks for himself, and is qualifying himself to acquire a living by what he is, through care and study improving in. In the first place, I think it is enough for a

student to improve his time in what his genius and future profit directs, and when he is turned into the world he hath a probable way of livelihood; and when anything falls in his way afterwards, that offers more liberty or advantage, he may embrace opportunities as others do, or have done; and if in his other projects he should miscarry, then his fund of learning is a relief which other miscarrying tradesmen may want. So that there is, even in the light he sees matters in, encouragement to proceed steadily. And I wish, as for my own children, that he may pursue the Truth, *i. e.*, seek for the knowledge of it in his tender years: it is a better portion than an earthly inheritance from a family, or any acquired parts whatsoever, and, as it is preferable to all things else, it ought to be sought early; and where it is found and attended to, hath a happy effect on the mind, in governing and steadying it, and in purging away all that is vile in the spirit or affections." 1740.

The account which he gives of the distemper amongst the horned cattle, in 1748, conveys an affecting idea of that calamity. "Amongst horned cattle the contagious murrain spreads, and makes great havoc in this county, as it hath done for several years in other more southern parts. It is within two miles of this city (York.) In one town, about nine miles off, there are but three left alive; and people go four or five miles, it is said, for milk for their families. The distemper baffles all human skill and precaution; so that His hand who delights in mercy, is severe in judgment, no doubt to carry on the wise, good, and great ends of his providence."

Roger Shackleton died the 6th of Third Month, 1766, in the 75th year of his age.

The next letter, in order of time, is from

R. S. to E. Pike.

"Ballitore, 15*th of First Month*, 1767.

"Dear Friend,

. . . . "A new plantation (as dear Ruth Follows says) is coming up; may it come up erect and beautiful, and fruitful among the old trees, which have many of them lost the little greenness of their youth, and never come forward to bring forth much fruit! I have had a little hope that this will be the case, and my soul has been earnestly solicitous that I may not hurt the cause, even the great cause of Christianity, in my short, limited day and age of the world in which my lot is cast. Neither is my wrestling confined to my own preservation only, but my strong cries are often in secret

for my dear friends, who have favoured me with some degree of intimacy, that in their solitary sittings and sequestration from the false pleasures and deceitful spirit of the world, they may feel their minds to be comforted and strengthened with the visits of Divine love, to the gladdening of their hearts in their pilgrimage, and encouraging them in the Lord's work and service. I hope I am not forward to speak or write on such subjects, beyond the bounds of that freedom which is in the life, and I heartily desire ever to be preserved from it; but this I can say of a truth (if from a person of so mean degree as I am, it can be any encouragement to thee) my spirit has very often had near unity in religious fellowship with thee . . . . . .

"Thy sincere affectionate friend,
"R. S."

Richard Shackleton to Thomas Carleton.

"Ballitore, 13*th of Second Month*, 1767.

"Dear Cousin T. C.,

"I seem, doubtless, unmannerly or negligent, in never making any reply, in writing, to thy kind and friendly invitation to thy marriage, not at all writing to thee on that subject. Be assured, my silence has not been caused by inattention, nor want of affection; but a multitude of affairs, of various kinds, and want of a fit disposition of mind, not want of inclination, prevented. I now greet thee and thy spouse with my wife's and my dear love, and sincerely wish you health and happiness, and the renewed evidence of a Divine blessing upon your union. You are now joined together, I hope, by the ordering hand of Providence. You are advanced a step higher, into a more conspicuous station in life and business. The Author of every good and perfect gift has given thee, my dear Thomas, and I believe to both of you, a good share of natural capacity, and the means, through frugality and industry, with his blessing, of procuring a comfortable subsistence. He has placed you in a great and populous city, where you profess his holy and saving Truth, among a large number of others of the same profession, who do not honour it as they ought in their lives and conversation. Now, my dear cousins, my mind is a little uncommonly engaged for your temporal and eternal prosperity, and I think I see the path, and the only one which leads infallibly to it. It is by humbly, diligently, steadily, and faithfully seeking to the Almighty Benefactor, for his preservation and blessing to be over and about you, and all

that is under your hand. Strive not either to be or to appear great; nor stretch your wings beyond the circumference of the nest, which, in the set ordering of all-wise Providence, is allotted for you. Rather live under, and appear under your ability, than over: you will experience safety and quietness in it. The contrary is a temptation and a snare, and an inlet to many dangers of various kinds; and often, with new beginners, lays the foundation of difficulties, straitness, and embarrassments, which they are sometimes never disincumbered of, till they are disincumbered of mortality. Let us take a little view, my dear friend, of the persons and families which have been up and down, during our short time of observation; let us contemplate them, not with an evil nor a pitiless eye, but with an eye to the ways of that all-ruling Power, which resisteth the proud, yet giveth his grace additionally and manifold to the humble. Let us centre down, and have our dwelling low, in a conscious sense of our own unworthiness, and insufficiency to direct our own steps and prospects, either as to the things of this or a better life, without his blessed protection and mediation. Be truly humble, my dear Thomas; be frequent, and, as much as possible, constant in feeling after a capacity to breathe in secret after an acquaintance and communion with the Author of all goodness. Be exemplary in your conduct and conversation, and exterior appearance and deportment, as becomes the disciples, followers, and professors, of the religion established by Him who was meek and low in heart, and whose garment was without seam. So will you, in proportion to the purity of your intentions and the cleanness of your hands in His sight, gain the favour and approbation of Him who knows the heart and hath all power in His hand to bless or blast at His pleasure.

"I am concerned and desirous, my very dear friend, that thy determined conduct may be such, now in the setting off in life, as that the good-will and approbation of Heaven may be to and upon it: if thou happily attain this, it must certainly be by being a pattern of humility, steadiness, and plainness, among thy numerous acquaintance in that city. This may occasion some trials, in which it will often be proved whether thy attachment to the testimony of Truth, or to the spirit of the world, is most prevalent. According to the free-will choice which thou wilt be enabled to make, will thy ability to proceed aright be strengthened or weakened, and finally the one side or the other get the victory. The day of small things, and of little requirings of duty, proportioned to the state of children, is by no means to be despised. The cross to our own depraved wills is often to be borne, and many old friendships, connexions, habits, and

propensities, of a hurtful or unprofitable nature, will be dissolved or decay; in the room of which, new desires and affections, new intimacies and society will gradually be formed. But in all that he throws down, as well as in all that he builds up, the Lord Almighty, as we rely upon him, and are faithful to his discoveries, will be found to do every thing right, and for our good, every manner of way.

"I might perhaps write more on this subject, but I should rather be under than over. I most heartily commend thee and thy dear wife to the Grace and good Spirit, Guide and Comforter in your own hearts, which is of itself entirely sufficient to lead you safely through this dangerous and troublesome world, to everlasting happiness; and which I hope will seal in your minds to the rectitude of this little counsel, and to the sincere love and unfeigned desires for your welfare, in which it is simply given. Indeed, it is not very usual with me to feel such a flow of earnest and solicitous wishes for the happy setting forward of any young couple of my acquaintance in life. May the right love and unity increase amongst us. . . . . .

"Remember us very kindly to your father, and believe me, dear cousins, your truly affectionate kinsman and sincere friend,

"R. S."

Thomas Carleton had married an amiable young woman. His father (Samuel Carleton) and his friends were much pleased with the connexion; but how often are we taught that we have nothing certain while in mutability? The hopes which S. C. had cherished for his declining years, were suddenly destroyed by the death of his son, who was taken off by a fever, in about a year after his marriage. The heart of the disconsolate father rested on the amiable young widow; but, in the course of another year, he had to resign her also to an early grave, she having fallen into a decline soon after the death of her husband.

Abraham Shackleton having gone to attend the Yearly Meeting in London, was there taken ill. The following letter is from

"Crewgate, five miles from Namptwich,
"at the house of a kind friend, Thomas Mullenas.

"27*th of Sixth Month*, 1767.

"My dear Son,

"I was taken unwell in London, on First-day week, in the evening; but, by the care of my kind friends, was so far recovered that I set out on the 17th, and got to Namptwich in Cheshire; but being

attacked there with an intermitting fever, my dear friend J. C., after watching and caring for me night and day for four days, removed me to this kind family, where I want no outward thing that I know of, for my recovery.

"According to my present sense I am mending; and may, if Providence, kind Providence, who hath not I hope left me destitute, please, set forward in a few days.

"As J. C. cannot be prevailed on to leave me, if I should be removed by death, be sure let him not be at any expense from our coming to Namptwich. I wish his watching and caring for me, may not impair his health.

"If I get not home, I am sure thou wilt cherish all in thy power, thy mother, my faithful wife and dear companion. And forget not her sister; and I should think she might be placed with cousin D. Carleton: there is enough to do justice to every one. I have no doubt of thy care in all things. For thy son, I hope thou wilt have comfort in him, and in the rest of thy children: that will be only as they attend to the inward saving principle of grace and truth. My dear love to thy mother, thyself, thy wife, and yours, and to inquiring friends; wherein my dear and over-careful companion joins, thy affectionate father,

"A. S."

Abraham Shackleton recovered, and returned to his family, who were thankful for being spared this threatened trial. His valuable wife, who was some years his senior, and debilitated by rheumatism, could seldom leave her fire-side, where she received her friends with a countenance innocently sweet, and engaged in cheerful conversation, denoting a truly humble mind. She at all times freely gave up her beloved husband, for the service of Him who had blessed them with his favour. Her long life was a preparation for a happy conclusion. She was seized with a paralytic affection, which, in a few days, terminated in her decease. She saw her end approach, not only with Christian fortitude, but with Christian joy, saying, she "was thankful to have passed through the wilderness of the world with so few scratches." She desired her son and his wife to take care of their aged father, and not let him work too hard, (for he loved to engage in agricultural employments.) She only regretted parting from *him*. The last night of her life, while he watched by her bed-side, she conversed with him on past occurrences, in a very interesting manner. The next afternoon, whilst he sat by the fire, he felt his mind so overshadowed with good, that he rose and went

to the bed-side to communicate his feelings to his dear partner, but her sweet spirit had just fled: and the young heart of her granddaughter Margaret, who was present, was also sensible of the sweet and sacred sensation; and when some one wanted to soothe her, she said: "O no; it is not grief." She died the 4th of the Third Month, 1768, in her eightieth year: and Abraham Shackleton gave up housekeeping, and lived with Deborah Carleton, who took affectionate care of him to the last.

R. S. to R. W.

"Ballitore, *3rd of First Month*, 1768.

"My dear R.,

"I heard with much satisfaction lately of thy being mercifully visited by a great and good Guest, and that thou had happily opened the door of thy heart and let Him in. This was matter of gladness to my mind to hear; but in my secret solemn presenting myself before the Most High, when I found thee near to my spirit, and my soul was prostrated within me in humble petition and thankfulness on thy behalf, then was my joy more full. I rejoiced and gave thanks unto God, for that he was graciously pleased to visit the offspring and descendants of his faithful people, even in the remote land of their captivity, where they would inevitably have perished everlastingly, if his own right hand and arm of power, had not most providentially interposed and saved them from perpetual destruction. The God of thy forefathers, the Help, the Comfort, the Everlasting Husband of my dear friend, thy mother, hath loved thee, even when thou wast too much in a state of rebellion against his inward law; therefore He mercifully plucked thee as a brand out of the fire.

"The time that is past cannot be lived over again, the actions that have been done cannot now be undone; but for the time to come, may it be thy daily and hourly care to use all diligence to live to His honour, who has been so good to thee, and to compensate for past omissions and trespasses by future watchfulness and obedience! I trust from my feelings respecting thee, that the gospel net has caught thee; abide then patiently and in stillness within its safe enclosure, and beware of seeking to get again into even the verge or outmost skirts of that sea of commotion and danger, out of which thou hast, in great mercy, been measurably drawn. Be inward in spirit, breathing in secret to the Father of spirits for thy preservation through a world thick planted with dangers and temptations. Look not too much out at the conduct of others, nor adopt their liberty as the rule

of thy conduct; good examples are too thinly sown, and too few hold a chaste conversation, coupled with the fear of God.

"Some who are far advanced in years, and by their appearance and stations ought to be as way-marks to the spiritual traveller, a guide and assistance to him on his journey, are either turned back again in their affections to the spirit of the world, in one shape or other, or are as cakes half baked, having never thoroughly enough experienced the baptism of that spiritual fire, which would have made them complete in Christ, and fit for his use. I commend thee, dear R., to the divine notice and protection, heartily desiring that He who has begun a good work in thee, may carry it on and finish it to His praise, and thy own present and eternal happiness; and in these unfeigned desires for thy welfare and preservation, my wife sincerely joins.

"Thy affectionate friend,

"R. S."

A. S. to his Children.

"Dungannon, 17*th of Ninth Month*, 1768.

"My very dear Children, R. and E. S.,

"Though I am personally separated from you at present, I do not forget you, but am sincerely concerned that you may grow in grace, and the inward and saving knowledge of God and Jesus Christ; who, I have in some small degree, at times, since I left home, been made sensible, would be a tender Father to his obedient children. . . . . I should have been pleased with a more particular account of the health of relations and friends there, than in my son's two last letters; though, as to my own part, I oft find it safest to say and write little. At times I have been filled with fear for S. J.'s son and daughter: do you feel for them and for your own. The temple of the heart ought to be kept clean and disencumbered; the spirit of the world defiles and unfits it for the reception and abode of the heavenly Guest.

"A. S."

A. S. to a Relation.

"Ballitore, 12*th of Tenth Month*, 1768.

. . . . . "It is certain, if we are not watchful and careful to step along in true fear, during our pilgrimage through the wilderness of this world of dangers, we shall suffer great loss, and let an enemy into our habitation, who will sow one kind or other of evil seed, and

suffer the loss of the unity of the Spirit, the inward Guide, which is the bond of such peace as far too many are quite strangers to, seeking only to gratify a carnal inclination. And sooner or later, they that do so must needs 'reap corruption;' when they that sow to the Spirit, taking good heed to that unerring Guide, the experienced apostle tells us, are to 'reap life everlasting.' And the fruits of the Spirit are meekness and sweet peace and joy, even in this life. Such are preserved by the rod and staff, and are no strangers to the working out their salvation with fear and trembling; and if they hold out in true faithfulness to the end of the race, will not be surprised without the heavenly oil in their lamps, at the midnight cry, 'The bridegroom cometh, go ye forth to meet him, they having been so wise as to keep their lamps burning, and their lights (to others edifying lights) shining.

"I remember, my dear cousin, I felt good, inward good, in thy house, and this certainly is the saint's food; by this, the bread that descends from heaven, their souls are nourished up to eternal life. The poor in spirit hunger for this, and He that tries and knows their poverty, and the sincerity of their honest hearts, fails not to fill and feed them in due season, that they faint not; for His goodness and tender mercies endure for ever.

"Thou hast children: tell them where durable riches are to be found; watch over them that they may be fruitful vines growing by the sides of thy house; that so the Lord of life, who is continually watching over us for our good, may have babes to praise him from one generation to another. Oh! that I could see, whilst here, the sweet-smelling myrtle and fig-tree succeed the thistle and thorn, that only encumber the ground, and bring not fruit, like trees of righteousness, to the honour of the good Husbandman, who is looking for fruit. Let us not, dear cousin, be unmindful to watch always; and thus being preserved in our allotments, we may be of some service to our children and others, and have authority and true discernment to rebuke the stubborn, strengthen the weak, and comfort the feeble-minded, and be useful members of that spotless church, whereof Christ Jesus is the only head and high-priest. . . . . .

"My son and his are a comfort to me in my old age, and join me in true affection for thee and thine.

"A. S."

A gentleman, whose extravagance and dissipation had reduced him to a languishing state of health, was surrounded by those who had not courage to inform him that his life was in danger. Elizabeth

Shackleton was greatly concerned to hear this, and imparted her feelings to him by letter, as follows :

E. S. TO ———.

"It will undoubtedly appear very strange to ——— to receive a letter of this kind from a simple woman, and perhaps be a subject of ridicule ; but if thou knew what has passed in my mind within these three days about thee, I believe thou wouldst give some attention to it. I heard thou wast very ill—not likely to be long in this life. I felt compassion and concern for thee, and would have been glad to be with thee at that time, that I might endeavour, if it were possible, to persuade thee to seek thy own good at His hand, who created thee in His own image, for a purpose of His glory, and thy own happiness ; gave thee strength of body, a rational understanding, a sufficiency of the good things of this life for thy own support and the relief of others, and, above all favours, a gift of His Divine and saving grace, to instruct and lead thee safely through life ; for the apostle declares, 'The grace of God, which brings salvation, hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.' Now I desire thou wilt examine thy own heart, whether thou hast been thus led by this grace, or whether thou hast turned from it into wantonness, excess, and profaneness ; not regarding the fear of the Almighty, who is the dread of nations, and to whom thou art under so many and deep obligations ; who could have cut the thread of thy life when in thy full strength, if He pleased, yet has spared thee in mercy, to see if thou wouldst return to Him. And now, perhaps, the abuse which thy constitution has got may cause nature to fail, and thy body to return to its original dust ; when the part in thee which is of eternal duration must appear before the impartial Judge of quick and dead, there to receive a reward according to the deeds done in the body : therefore I beseech thee, as a Christian—as a fellow-creature—as one who has felt something of the terrors of this just Judge for evil, that thou wilt lay aside all intemperance.

"Consider these things seriously, and humble thyself in the sight of the great Lord of heaven and earth, before whom kings must bow, and the potentates of the earth lay down their crowns ; that so thou mightst find mercy with Him who willeth not the death of him that dieth in sin, but rather that all should repent, return, and live, which is manifest in the expressions of the prophet. When personating the Almighty, he says : 'Wash ye, make ye clean, put

away the evil of your doings from before mine eyes ; cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come, let us reason together, saith the Lord : though your sins be as scarlet, they shall be white as snow ; though they be red as crimson, they shall be as wool.' And though thou mayst have gone great lengths in that road that leads to destruction, yet it seems my business to persuade thee not to be discouraged, by thinking thou canst not find mercy from turning to the Lord, who would have mercy, and to our God, who would abundantly pardon.

" I have no view in writing these things, but the ease of my own mind, that I may be clear of thy blood ; and the good of thy immortal soul, whose welfare I wish as my own, and am thy true friend,

" E. S."

" Ballitore, 20*th of First Month*, 1769."

It is said, that the person to whom the above letter was addressed was much affected thereby, and had it read to him repeatedly as he lay on his death bed ; also, desired that it might be sent to another gentleman, who, he said, needed such advice as much as himself.

R. S. to Edmund Burke.

" Ballitore, 16*th of Third Month*, 1769.

" My dear Edmund,

" I have been extremely deficient in not supporting a correspondence which gives me so high a pleasure, I will not say, (for that would be too like the insincere world,) does me so much honour. Since I received thy very obliging letter, I have been almost daily thinking of writing, but I wanted to put this and that disagreeable thing out of the way, that I might be free for the conversation of my friend. But I find I might as well think of putting my employment out of the way, and giving the boys a perpetual holiday, as expect to be free from perplexity while I am a schoolmaster. The weight of the charge requires such a solidity of patient firmness to support it, and the minutiæ appertaining to it such divisibility of attention, that it is hard to say, whether he may be more properly called more than man, or less than man, that can be equal to the burden, or stoop to the drudgery of it. This picture of myself, which I may well draw with tolerable likeness, for I have long sat for it, will, I flatter myself, bring my situation to thy recollection, and

procure my pardon. . . . . The declaiming about the badness of the times, is, in my opinion as useless as trite. I have not read or conversed enough to know whether these times be better or worse than the past. Every age has its own colour and complexion, and the present I hope not the worst. But as these countries in their turn, have come to be more civilized than formerly, and the lights of reason and religion are still rising higher and higher, so less allowance should be given for folly and vice. In the uncertain twilight, there may be a deception ; but he is blind or drunk that stumbles at noon day. I do not think I am very splenetic, and yet I confess I am not quite pleased with what little comes to my knowledge of my country and its rulers. I am afraid some of them are blind, and others drunk. Now, though these are objects of pity and ridicule, more than fear, when we have no connexion with them, yet we are in a deplorable and very dangerous situation, if we must, whether we will or not, be led, or drove by them. The blind we must leave to Providence to work a miracle upon ; but for the people that are intoxicated with self-conceit, and with an exalted station, to which fortune, not merit has raised them, I would willingly have the danger brought home to themselves : nothing so effectually makes them sober.

" One thing in particular I have often thought of late, is much wanting, and the medley of government will never be right without it. Put in whatever other ingredients ye can, and still there will be death in the pot: the mess will not be wholesome food for the people till a disinterested love of our country be infused. Call me, as very probably thou thinkest me, an enthusiast, if thou pleasest, but suffer me to say, that till there be a stronger mixture of this virtue in public councils and conduct, they are not likely to be blest with the approbation of Heaven, whose overruling power and mediation alone can guide them to a prosperous issue. Self-interest is too generally, the beginning and end, the author and the finisher ; the first spring and ultimate aim in church and state. Nay, it is now become so general, that it is a garb publicly worn, and the man would be laughed at, that would venture to be out of the fashion. In my opinion, however, one little spark of true, genuine, disinterested virtue will do more good in diffusing light and heat around, and burning up the stubble of ignorance and corruption, than a thousand of those pitiful fires, that are smothered up with the filth and ashes of sordid gain. ' *Ignes suppositos cineri dolosi.*' I wish for thee, my dear friend, to be one of those lights shining in a dark place ; I crave it for thee in my solemn petitions, and I trust I am

heard and answered. God Almighty incline thine heart to seek after that wisdom, by which 'Princes rule, and nobles, even all the judges of the earth;' that this heaven-born gift may extend and exalt thy faculties, and influence thee to act so as to answer the just Witness in the consciences of all men, both friends and enemies! Nothing but an unbiassed, single view to the honour of God, and a noble, disinterested love to mankind, will, through all the changes of men and measures, and all the capricious turns of favour, draw down the sanction of the Divine blessing on thy endeavours for the public good, ensure to thee that present and future heartfelt joy which results from a conscious sense of an honest discharge of duty, and transmit thy name and example in sweet memorial to posterity. This probably is not the proper style of a letter, be it so; it is the language of my heart, and if this beats higher than the proper tone, it is the pulse of friendship, and a friend will pardon. As to family affairs; no material alteration in our's since my last: only that my father has given up to me the land which he occupied, has reserved to himself a profit out of it, quitted his house and taken lodgings with my wife's sister, who lives at the Mill. This is on many accounts an agreeable circumstance attending both him and us. He is now at full liberty to cultivate my land at home, when he is not cultivating the minds of the people abroad by the excellent precepts, which he is qualified to give, enforced by that sanctity of manners and unsullied reputation, which give weight and authority to good counsel, and adorn a long and well-spent life. . . . . Will the length of this, my dear friend, make some atonement for the length of my unjustifiable silence, and wilt thou favour me with a home-spun line, when bustle and business, and distraction are asleep, and Edmund Burke can step forth collected in himself to converse, in native familiarity, with his old friend? Richard owes me the visit of a letter still. I wish him all happiness, and less laziness. My hearty respects to thy spouse. *Quid puer Ascanius?* How does young Richard go on? My son is grown a brave, lusty boy, and promises to be great relief to me in my business. My wife loves thee with sincere respect; her best regards to thine. Accept of my father's warm wishes, and believe me,

"Thy truly affectionate friend,

"R. S."

Elizabeth Shackleton also wrote to David Hume the following letter.

"FRIEND HUME,

"The vindication of truth prompts me to address a man even of thy character—a man of great understanding, many acquired abilities, and an ingenious historian; and I hope my reasons, for it will appear to be just, when it is considered that I am a member of a body of people which, I think, thou hast not represented in a true light, both in thy much-admired History of England, and in thy Essay on Superstition and Enthusiasm. What injury this people (I mean those called Quakers) have done thee, I know not; but I know that, if they strictly adhere to the principles of the religion which they profess, they could not injure any man. Perhaps thou hast taken thy account of them from the writings of some of their adversaries; but as the people are not extinct, but many worthy asserters of the cause which they maintain are still in being, and many volumes published, (whose authenticity need not be doubted,) fully and clearly manifesting what doctrines they hold, and that the practices of such as act consonant with their principles are agreeable to Scripture, and no way prejudicial to civil society: I think it is but just that an author, when he writes of this people, should be ascertained, from his own experience, or by right information, of the truth of what he writes, lest his work should be marred, and branded with the imputation of being written by a partial or prejudiced person, and the reader not be able to judge of the truth of any part, when he knows some part to be false. It was not sophistry, earthly wisdom, or worldly interest, that raised up this people in the beginning, or has maintained them to this day; but the power of the Highest, which continues to be the support and sufficiency of those amongst them, who submit themselves, in sincerity and humility of heart, to be ruled by it; and it leads them to live soberly, righteously, and godly in this present world, denying themselves of the lusts thereof; which is the way the primitive Christians were led into, following the example of the great Author of the Christian religion, our Lord and Saviour Jesus Christ, who, when in His bodily appearance upon earth, took upon him the form of a servant, and bore the reproaches and scorn of the high professing Scribes and Pharisees, and, in order to redeem mankind from their sins, became a propitiatory sacrifice, submitting to the ignominious death of the cross, without the gates of Jerusalem. This we believe; therefore cannot be Deists, as thou unjustly chargest us. We also believe that Christ is come the second time, without sin, unto salvation, and has been, and is fulfilling his promise to his followers, when he said, 'I will pray the

Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him ; but ye know him, for he dwelleth with you, and shall be in you.' And with great reverence, and humble thankfulness to him, many can now acknowledge their being made partakers of this greatest blessing, the revelation of his will concerning them, which is their sanctification, as they obey the dictates of his Holy Spirit, grace, or truth, a measure of which (according to Scripture) is 'given to every man, to profit withal.' And though there are too many who make profession of being guided by this Spirit, who act contrary to its leadings, having loved this present world, and being allured by its attractions, have returned into its spirit, customs, friendship, &c., and so dishonour their holy profession ; yet we hope and believe that this truth will not be left without witnesses, but that if we neglect our own mercies, others will be brought to testify of the same principle as we have done.

" I conclude by wishing that thou wert both almost and altogether such as those called Quakers, who act agreeably to what they profess ; save the reproaches and sufferings which they may meet with from those that know them not.

" I am thy real friend,

" Elizabeth Shackleton."

" Ballitore, in Ireland, *Fifth Month*, 1770."

" As it is the duty of every man, misled by wrong information, to acknowledge and retract those errors which he has unadvisedly fallen into, I hope thou wilt think it incumbent on thee to examine, more minutely, into the religious principles of this people, which thou mayst collect from their own writings, particularly from a book called *Robert Barclay's Apology*, in their behalf ; and, being better informed concerning their tenets, that thou wilt speedily publish the truth respecting them : otherwise, I believe some of this people will think themselves obliged to publish a vindication of their own principles, from thy misrepresentations of them."

The Answer.

" Madam,

" I am very much obliged to you for the honour you have done me, in taking notice of any of my writings ; and I own that I have a great desire of justifying to you my intentions, at least in those passages which you seem to think exceptionable. When I said that the Quakers may, in some respects, be regarded as Deists, I thought

that I was doing them the greatest honour, by putting them on the same footing with Socrates, Plato, Cicero, Seneca, and the wisest men in all ages. As that sect has shaken off the dominion of priests, who are the great corrupters of religion, and neglect all positive institutions, they are led, almost necessarily, to confine themselves to natural theology, at least where they are not irritated by persecution. Morality and a reverence for the Supreme Being become the basis of their principles, and scarcely admit of any superstructure. As to my historical account of the origin of the Quakers, I drew it chiefly from Sewel, who was of the sect. I have, indeed, a great regard for that body of men, especially for the present members. And I acknowledge that, even in the last century, when all the different sects were worrying one another, and throwing the state into convulsions, they were always peaceable, charitable, and exemplary ; and have, in every shape, deserved well of the public.

"After returning you again my acknowledgments for the obliging terms employed in your letter, I remain, madam, your most obedient and most humble servant,

"DAVID HUME.

"Edinburgh, *5th of July*, 1770."

ABRAHAM SHACKLETON TO MARGARET SHACKLETON.

Dublin, *30th of Fourth Month*, 1769.

"MY VERY DEAR GRANDAUGHTER,

"Thy welcome and acceptable letter was received. There are two worthy living ministers of the gospel of our Lord and Saviour Jesus Christ, arrived in this city from my native country ; they exhort us to abide in the littleness. My very soul, and every thing within me that is worth notice, says amen to it. I think I have been stripped to the very root since I came to town; but, thanks to Him who, though he hides His face for a moment, will never totally forget His little flock : He appears in the needful time, and His hand is filled with consolation. Let Him be thy chiefest joy, my dear, and then thou wilt step wisely in thy pilgrimage ; little minding what people think of thee, if thou hast but the smiles of His countenance.

"My health is much better this morning ; and if I should not live to see thee, and the rest of you there, who are near and dear to me, I trust, through mercy, to be gathered to the generations of those gone before, whose robes are happily washed in the blood of the Lamb.

"I am, with endeared affection to thy aunt, brother, sisters, and my friends there, thine, "A. S."

A. S. to Deborah Carleton.

"Dublin, 2*nd of Fifth Month*, 1769.

"Dear Cousin D. C.,

"After a sinking, low, distressing season of inward poverty this morning, a degree of consolation springing up, and thou therein, and thy extraordinary care of me in my old age and widowhood, being brought into remembrance, I venture to address myself to thee in a few lines, wishing thee better health than thou hast had of late, and, what I am sure is far more desirable, that thou mayst be favoured with Divine and heavenly peace: this is what sweetens all our bitter cups.

"My health of body is pretty much better these two days, and I am thinking of setting forward with my friends towards the Yearly Meeting. Whether I may be favoured with strength to return to poor Ireland, is hid from me: I cannot see it. However, I desire humbly to confide in Him who is able to help to the last, and in every difficulty.

"My dear love attends my grandchildren, and if I should not live to see them again, I wish them well. They have tender and religious parents and friends also to watch over them. Oh! religion is a heart-work indeed: may we all diligently, in very deed, labour for that peace that passeth the understanding of the natural, unregenerate man. Our meeting is now quite over: it hath been a season of consolation and inward advantage, I hope, to many.

"And now I desire, my dear friend, that grace, mercy, and peace, and the fruits of the Spirit, may be enjoyed by thee, and abundantly multiplied in thy breast.

"A. S."

R. S. to his Father, *(then in London.)*

"Ballitore, 14*th of Fifth Month*, 1769.

"Dear Father,

"We were much pleased to find, by thine from Chester, that you got safe over, and had such a ready passage. We should have been more pleased if thou hadst been a little more explicit about thy own state of health. . . . . .

"It is true, my present situation is among the pots; yet I am a prisoner of hope. I am indeed an impotent man, nor is there in me, nor in the powers of my nature, any capacity to crawl near the salutary waters, much less to impart of them to others. I can say of a

truth, I am glad to see my equals, my familiar friends and acquaintances, become my guide, take the lead, and grow from strength to strength in the great Master's cause. It is my earnest desire that I may never injure it; but having waded here through many deeps, (unknown to mortals,) I may be so preserved in my sorrowful pilgrimage, as that I may at last lay down my weary head in peace, and be admitted any where within the door of perpetual rest.

"Thou wilt feel while at London whether thy strength of body and draught of mind seem sufficient for thee to make a tour into Yorkshire: if these unite, no doubt it will be a reciprocal satisfaction to thee and our relations there, to have that visit performed, and such an opportunity of taking a mutual (perhaps final, solemn) leave. . . . . .

"With sincere desires, that if this attendance of thine at that great and solemn assembly be the last, it may be particularly distinguished to thee by the renewed seal and evidence of Divine favour, making green, fresh, and signally honourable in thy old age. I rest,

"Thy very affectionate, dutiful son,

"R. S."

R. S. to Joseph Jacob.

"Ballitore, *3rd of Ninth Month*, 1769.

"Dear Cousin,

. . . . . "I think ye did very well to set on foot a Monthly Meeting visit in your province. I cannot say, but I would like to be where there is much good company: I would like sometimes to take a trip unnoticed and see how my brethren fare; if I could get a little of the spoil too, it could not but prove acceptable. My dear friend, Providence knows all hearts, and sees where I am, with more just precision of view than I see myself. I trust He knows that not the love of the world, in any of its shapes, confines and limits me in every respect. But the great Lord of the seasons allots them to his inward, as well as outward creation with wise inequality. My winter is long indeed. You, my dear friends, joined together, in every near and dear covenant, may you experience often the tender buddings of the spring, and the warm beams of the advanced Sun of righteousness, that in due season ye may bring forth fruit to the consolation of your own souls, and the edification of others! As for me, I seem at a stand; but my prayers are often fresh and fervent for the preservation of the visited of the Lord, that the destroying angel may not

prevail against them: this is the burden of my cry. For many have been called and made some right steps forward, yet for want of diligence in retirement, too often and too long together off their watch, an enemy has crept in, has industriously picked up much of the good seed, and sown his tares, which perhaps do not immediately appear, but grow up also in their season. By this means the precious seed is either altogether choked, or there is such a mixture as renders the heavenly visitation in a great measure ineffectual to ourselves, and in its consequences, unprofitable to others. The great antidote against this bane is retirement. It was, my dear friend, in my heart, (on my bed, I believe,) and now recurs to my thoughts to recommend to you retirement: generally every day allot some little portion of valuable time to this valuable purpose; perhaps the cool of the evening, (the hour when our Creator chose to commune with our first parents,) the time between day-light and candle-light, or at other more convenient season, either together or apart, as ye may best feel your minds disposed,—step from the world, and in some private place wait on the Lord Almighty; I dare venture to say, ye will find him near to your comfort and to your encouragement in this practice. Ye will also find near to you the spirits of your absent friends, and a facility to put up your petitions for your tender offspring. By this means, ye will keep up the daily sacrifice, your spirits will be refreshed, and enabled to go through the offices of life with more sweetness and alacrity, and will from time to time be purged from those defilements which adhere, as it were, by contact, as we necessarily pass along.

"I am, dear Joseph, thy sincere friend,

"R. S."

From R. S. to Samuel Elly.

"Ballitore, *8th of Tenth Month*, 1769.

"Dear Friend,

"I am pleased to hear that thy health is rather better. We get many mementos of our approaching dissolution. I wish we may draw proper documents from them; good and gracious is that Being who is mixing our cup of life for us with bitters as well as sweets, in order that we may not be tempted by the agreeable part of it, to rest too much contented therein; but, tasting also of the unpleasant alloy, may be the less grieved to leave it, our affections be more weaned from it, and our spirits may have a keener relish for a state of perfect and unmixed happiness. Many certainly are the troubles of one sort or

other which attend us. It is our wisdom, our duty, our interest to seek diligently for ourselves that peace which overbalances them all. I sincerely and cordially desire that it may be the companion of thee and of thy dear companion, through the vicissitudes of this uncertain life, and be with you and us, especially at the close of all, when all other stays and helps will fail.

"R. S."

R. S. TO HIS SON.

"Ballitore, *4th of Eleventh Month*, 1769.

"MY DEAR CHILD,

"We leave our large family, and great charge, not for any private, temporal gratification, (which yet, at times, might be lawful,) but from as firm a persuasion as our state, &c., admit and require, that it is our duty, both private and relative, to go to these solemn assemblies, in order to worship our great Benefactor, to whom such homage is in all reason due, and to lend a hand or heart to help forward the general good of our community, in exciting to their religious duties. On this solemn account we go. We leave thee, dear child, at home, expecting thy care and assiduous assistance in our absence. I trust thou wilt not deceive or disappoint us in these hopeful expectations which we have formed of thee. I often bow the knee of my soul, in prostrate gratitude to the Father of spirits, on account of the pleasing prospect which his goodness has afforded me of you, my dear children, being likely to embrace the offers of his merciful visitations to your tender minds. Prize them, I entreat and charge you, as your chief treasure: cultivate that field, and it will yield you a plentiful harvest, even the crop of all necessary, present benefits; and, what is infinitely more valuable, of eternal life. Be sober, dear child; be vigilant against a crafty adversary; love retirement, practise it; feel after something that is supernatural, to help, preserve, and comfort thee; and thou wilt grow from one degree of grace to another, and in favour with God and good men.

"R. S."

A. S. TO HIS GRANDAUGHTER DEBORAH.

"Dublin, *8th of Eleventh Month*, 1769.

. . . . . "Thou art thy father's first-born; may the God of her who proved serviceable to her people, dwelling under the notice and blessings of the Almighty, and under the palm-tree, bless thee in all

thy undertakings, and make thee a good example in the family, and a happy instrument of good in the church of Christ; and that the daughters of men, together with thy religious parents and friends, may bless God on thy account, saith thy aged, affectionate grandfather,

"A. S.

"P. S.—I hope to remain waiting upon Him that is waiting to be gracious to sincere souls, and feeds them, as they steadily look up to Him, with food convenient: they know His rod and His staff, and what it is to be fed with food convenient."

R. S. to Joseph Jacob.

"Ballitore, 14*th of Second Month*, 1770.

"Dear Friend and Cousin,

"Thy letter, though so long unanswered, was exceedingly welcome to me, and brought considerable increase to that nearness of spirit which I wish to subsist between and among us. Why I have been so long without replying has been occasioned by a variety of engagements abroad and at home, not by a decay of a friendship which I feel growing and strengthening from a root, that I trust I may without presumption call a root of Divine Life; and it is my belief, that if we and our beloved companions, true helpmeets, be favoured to keep our dwelling in the Truth, we shall more and more be confederated together in solemn league and covenant, and in united travail and laborious service. When I write to thee, I know not how to divide thee from thy wife. My dear friends, be patient, be diligent in spirit; keep as much as possible out of the hurries and flutters which attend the busy, active life, and whatever ye omit, omit not to keep up the daily sacrifice. And as ye thus follow on to know the Lord, and wait from season to season to feel his hand upon you, ye will be dipped into a state of tribulation and sympathy with the oppressed cause of our Great Head and Master Jesus Christ, and ye will be made partakers of his sufferings. Shrink not my beloved companions, at these bitter cups and baptisms; if ye deny him not when he is persecuted and reviled, if ye accompany him with fidelity to his place of suffering; ye will in due time be made living and joyful witnesses of his resurrection in life and power. I am troubled in my measure at the situation of things amongst us: there are so few living witnesses of the Truth which they are educated to profess, there are so many who have indeed been called and

visited; but for want of care and diligence on their parts to co-operate with that Power, which would make and keep their hearts, as the good ground, the seed of the kingdom is variously rendered fruitless and abortive, and there is not a coming forth in increase of strength, and answering the glorious designs of the Great Husbandman. It occurs to me just now as I write (without previous thought) that when I was last in your province, I heard some talk of choosing you, my dear friends, to sit in the Select Meetings. I know the diffidence and low opinion which ye have respecting yourselves, which might sway you to decline this office, and that you are too generous and sincere to make the reply, *Nolo episcopari*, in a formal customary manner. But take heed, dear friends, how ye resist the call of the church. Not only the Spirit saith, "Come," but the bride saith, "Come," and the imposition of her hands, when guided by the Spirit, is of great weight and force. Give up in the simplicity of your hearts to what she requires; look not about at others; nor think what others may say: but be willing to become yet more vile, both in your own eyes and theirs. Humility is the only way to true honour, and if ever we come to be effectually serviceable in the Lord's hand, we must be reduced very low indeed, and self become of little reputation. Many well-disposed persons (I fear) suffer loss, both as to their own states and capacity for service, by being too backward, not putting their hand to a little business in the family, which is obviously necessary to be done; not caring to make themselves particularly distinguished and exposed to observation; but waiting for some other person more advanced in years, or more conversant in these matters, to do it. But, perhaps, this is thy own business, not another's: and why should thou grudge thy little assistance? Thou knowest not what encouragement thy stepping forward in thy rank might be to others, and how acceptable in the sight of the Master, by whom actions are weighed. Neither canst thou be certain what detriment may not accrue from this little piece of service being left undone, or improperly done, through thy omission; and from the general weakness suffered by one person falling back out of rank, bringing discouragement upon others, and disorder on the whole.

"These unpremeditated hints I just simply drop, conversing with my dear friends, and having that perfect love, which casts out all fear of offending. I salute you both with true affection; I heartily wish well for your tender offspring. My wife joins me in these sentiments for you and yours.

"Thine sincerely,

"R. S."

From R. S. to E. Pike.

"Ballitore, 10*th of Third Month*, 1770.

"Dear Friend,

. . . . . "It will, doubtless, be very lonesome for thee to be separated so long, and so far from thy husband, and particular circumstances, sometimes attending, give an additional gloom to the prospects; but there is a privilege, there is an advantage which the Lord's children enjoy above the children of this world. If those partake not with these in their pleasures, yet they have substantial enjoyments which the world knows not of. When the husband and wife are united in spirit, and their spirit is a little seasoned with the virtue of Truth, how sweet and comfortable is their union and communion together! Separated in body, yet present in spirit, no local distance, nor external circumstance, can divide their fellowship and communion, as long as they seek after and live in the Life which is the feeder and nourisher of it. May this be the happy experience, as well as the diligent seeking of us all, for really in this world is trouble, disappointment, and deceit; and it is our best wisdom, with all industry of spirit, to endeavour to ensure a possession in an inheritance, a glorious inheritance which remains to the people of God for ever. . . . . .

"Our dear love attends thee and thy husband, wherever he is; we heartily wish his preservation, and the safe custody of Divine Providence, to restore him to thee safe and sound.

"I am, with true respect, thy affectionate friend,

"R. S."

The following letter (without date) was written by Abraham Shackleton to Samuel Neale, previous to his embarking for America, whither he went on a religious visit, in the year 1770.

A. S. to Samuel Neale.

"Although I am one of the least of my Heavenly Father's children, several times since I saw thy letter to my son, I had it before me to salute thee with a few lines. I find He, that, in His abundant mercy and loving-kindness, when thou walked in the broad way, gratifying thy corrupt appetite, visited thee, and fastened the crook of love on thy heart, and reconciled thee to Himself, is now sending thee forth to call to others; even to rebuke the disorderly and comfort the feeble-minded, that many may be brought into the Shep-

herd's fold, and experience true peace and fellowship with the Father and his Son Christ Jesus. I trust the Lord, who is leading thee forth, will be thy consolation and strength, and that thy dwelling-place will be in him, in thy passage to that once wilderness country, both by sea and land, by night and by day; and may he arm thee, my dear friend, on the right hand and on the left, and anoint thine eyes with eye-salve, and give thee true discerning; that thou mayst not be cast down on the one hand, nor be hurt by the flattering, fawning spirits on the other. It is settled with me to say, may the Lord of the harvest, who ministers seed to the sower, be with thee in thy steppings along, and feed thee with food convenient for thee; keeping in a sense ever mindful of his instructive rod and his supporting staff, well knowing that the unity of the Holy Spirit is the bond of the saints' peace. I have been greatly pleased formerly, when favoured with thy company, to observe the watchful care that clothed thee, even in the times of enlargement and liberty of spirit, lest any word or unguarded expression should inadvertently pass, to wound or administer offence, in any wise, to the least babe in Christ. It is in true friendship I mention these things, well knowing the monstrous red dragon is as busy as ever with his tail, to draw down the bright stars from the heavenly habitation.

"A. S."

A. S. to his Grandaughter Margaret.

"Dublin, *5th of Fifth Month*, 1770.

. . . . . "My mind is mostly centred among those who are begging their bread; and would rather be honestly poor, than filled with unwholesome food, and lose my appetite for that which nourishes the soul up to eternal life. At times I thankfully acknowledge, to the praise of the bountiful Hand that satisfies the hungry babes with proper sustenance, I have partaken with the poor of the flock, of what keeps me from fainting, and am encouraged to hold on my way in watchful fear.

"I long that you may be watchful, and grow in the Root of Life: *there* is true and real comfort to be experienced. My love and best wishes attend you all.

"Thy affectionate grandfather,

"A. S."

R. S. TO HIS DAUGHTER MARGARET.

"Dublin, *8th of Fifth Month*, 1770.

"DEAR CHILD,

"I have thy agreeable letter: thy grandfather also received thine. . . . . We are in usual health. The concluding meetings are to be to-morrow. It has been with me as is usual in my attendance here. The several dispensations which we are under in our religious pilgrimage, may be compared (I think) to the various turns, roads, and lanes in a journey. I am at present, and have been for many years, in one long lane: when I shall get out of it I know not. The believer is not to make haste. The great point is to make straight steps, and keep steadily right on our way in the right road, without loitering, looking unnecessarily behind, or, in the impatience of our own spirits, pressing too hastily forward. Indeed, I find the road of this life so bestrewed with difficulties and dangers, and myself so exceedingly weak, and unable, by my own powers, to preserve alive my own soul, or even to succeed in my temporal transactions, by reason of my peculiar incapacity, that, under this sense, I cannot but commit me and mine, with great earnestness, to the protection and help of Divine Providence.

"I have been several times a little in company with thy sweet friend, as thou callest her, (Elizabeth Pim.) I have found my spirit renewedly and nearly united to her and her sister since I came to town. There are too few here of their stamp. Too many are taken up with foolish, trifling gewgaws, quite unworthy of the noble, rational mind, formed by its great Author for far higher contemplations and enjoyments. For want of spiritual exercise, they have lost their spiritual health; they have no appetite for sound, wholesome food; their vitiated taste must be gratified with something that gives a little momentary pleasure, but fills the body with distempers.

"Thy affectionate father,

"R. S."

FROM R. S. TO JOSEPH JACOB.

"Ballitore, *25th of Fifth Month*, 1770.

"DEAR FRIEND,

. . . . . "Oh! my friend, throughout all our dangerous voyage through this life, let us steadily make for the port of heavenly rest, our eye ever and anon looking at the card and compass, whether we feel we are going in our right course, according to the will of God.

I am greatly mistaken in the deepest of my feelings, if his eye is not in a particular manner over thee, and thy beloved companion for good: he has visited you with the day-spring from on high, he has filled your cups with his blessings, and surrounded you on all sides with his favours. Say, what will ye render to him for all his benefits? Devote your hearts, my dear friends, to his service, who has called you, not to be idle spectators, but to labour in his vineyard. If ye faithfully, and in perfect dedication, obey this call, a fight of afflictions awaits you, the world will despise you, and false brethren will lift up their heels against you: ye will eat, as it were, the bread of sorrow, and drink many a bitter cup. But what then? The Lord Almighty will be on your side, he will cover your heads in the day of battle; as ye persevere to fight under his banners, ye will find not only the enemies of your own houses, but the adversaries to the cause of Truth, flee before you, and ye shall be enriched with precious spoil.

"I am, my dear friend, very affectionately thine,

"R. S."

From R. S. to his Daughter Margaret.

"Dublin, *6th of Eleventh Month*, 1770.

. . . . "I greatly desire the welfare of some of my young friends in a very particular manner: but the warfare between the Spirit which is not of this world, and the spirit which is of it, is great and difficult: the situation of some makes it more so to them. And the Being who is the Source of all our happiness in time and eternity, is a jealous Creator, demands (as is His just right) the whole heart, and will not accept of a partial sacrifice: He requires the prime, the best, a whole burnt-offering. Mayst thou, my dear child, steadily resign thyself in all humility to be guided in His wisdom, so wilt thou be preserved an exceeding great comfort to me, a blessing to the family, a way-mark, a good example; and an ordinance of help to thy near and dear friends, whom thou lovest, and by whom thou art beloved. Thus thou wilt be preserved out of the evils which are in the world, and the perplexities, perturbations, and troubles consequent to them; thou wilt grow from stature to stature in the experience of good; and though, in taking this cup of life, (which is a cup of mixture,) thou mayst expect to meet with trouble, yet thou wilt still find and feel the reward of thy diligence, faithfulness, and obedience, to be peace.

"My love to thee is such that I could willingly enlarge, but I

am seldom in a situation fit for this manner of converse, when I am here. And besides, there is an unction which teaches all things that are necessary, Truth in the inward parts, to which I refer thee as the most sure Counsellor, fully capable to instruct thee in all things appertaining to thy spiritual progress, and to bring all things to thy remembrance in due course ; supplying abundantly the lack of instrumental help, and making up every deficiency to those who are acquainted with it: and without we become acquainted with it, all other advice and assistance will stand us in little stead. . . . .

"Thy affectionate father,

"R. S."

From R. S. to Samuel Elly.

"Ballitore, 9*th of First Month*, 1771.

"Dear Friend,

"As I thought you would be uneasy to know how my father is, I write pretty soon to let you know about him. His disorder is called a bilious colic: he has at times undergone a good deal of pain with it. We hoped that he was getting better, but he had a severe return of it on the 6th instant. He is again pretty cheerful and free from pain, but it seems uncertain whether there is not danger of a relapse. It is very affecting to see a man so far advanced in years, and so highly favoured by his great Creator, struggling under the pangs of exquisite bodily pain. It is a forcible document to us all, that in the time of reasonable health of body and tranquillity of mind, we be diligent to lay up a treasure which will stand us in stead against such an evil day. This treasure ye know, dear friends, is to be favoured with a capacity of access to Divine favour, which is all-sufficient to sweeten every bitter cup, and to fortify our spirits against every conflict, that of death the last. We yet hope it may be consistent with Infinite Wisdom to spare my dear father to us a little longer, but resignation is a lesson which we have all occasion to learn.

"I suppose ye have heard, before now, of the safe passage of our friend, Samuel Neale, to the American shore. He writes me that he landed there the 18th of Tenth Month last, after a passage of eight weeks ; that he met with his companion, (Joseph Oxley,) Samuel Emlen, and several other Friends, on his road to Philadelphia after his landing, to great satisfaction ; that his old companion, William Brown, received him with much cordiality, and looked as well, and almost as young, as when he was in Ireland ;

that he understood that John Churchman and Susanna Lightfoot were well; that a Friend, Robert Willis, had set out from thence, a little before his arrival, on a religious visit to Friends in Europe; that two women Friends, Sarah Morris and Elizabeth Smith, were to follow in the spring; that Friends there are very numerous, and seem a solid, weighty body—have an ear open to hear. He writes of his particular satisfaction and unity with his companion's service, very humbly and savourily concerning his own. I thought this little intelligence would not be unacceptable to you, my dear friends, in your own little corner, because I am persuaded you love the Truth, and the friends of it are dear to you.

"I was glad to hear from his mother, that S—— behaves agreeably, I hope he will continue to do so, to love home, love retirement, read, at his leisure from necessary business, the Holy Scriptures, and the historical accounts of the lives, conflicts, travellings, jeopardies, sufferings, and latter ends of our ancient worthies; let him consider what gained them the title of worthies, and hath transmitted their names with such dignity to posterity. S—— has, and has had many advantages, which many have not been favoured with. In an especial manner, I would have him be exceedingly choice of his company in that place: he has a faithful Witness within him, which will not fail to testify to his conscience, when he joins with any unsuitable company, or improper thing; and which will also testify its unity with his conduct, and give him the comfortable sanction of its approbation, when he chooses the best company, and does that only which he believes in his conscience to be right. . . . . My sincere love and good wishes attend you all; and in these I am joined by my honest wife, my father and children. Farewell.

"R. S."

R. S. TO ———

"Ballitore, 19*th of Second Month*, 1771.

"DEAR FRIEND,

. . . . . "Manifold indeed is the loss which we should sustain by the translation of my venerable father, but the loss of his weighty spirit, exemplary life, and lively services in our poor, destitute Society, would be most of all to be lamented. A cause, dear friend, worthy the attachment of the most dignified natures, a mystery so glorious, that even angels have desired to pry into it. Christianity in its purity, undefiled with the mixture of worldly wisdom and superstitious ceremonies, hath been revealed from Heaven to our

ancestors: they nobly stood by it, and faithfully kept that which was committed to their trust; they have rested from their labours here, and are now in the full possession of the fruits of these labours, even life eternal. There still remains the same Cause to be supported in our generation, the same conflict to be maintained with the grand adversary of our happiness and the corruptions of our fallen nature, the same and only effectual means of victory, and the same immortal crown at the end for him that overcometh. But where are now the combatants? The multitude professing to walk in the way of Truth, are not in the way; they are not spiritually minded, they mind their own things, not the things of God: hence a general indifference, as to the life and virtue of religion, has overspread us like a leprosy, our minds are not in a state prepared for that intercourse with the Divine Spirit, in which consists the happiness both of men and angels; those gifts and graces which the Father of lights and spirits would pour out upon the living members of his Church, are withheld, and the shame of our nakedness is visible even to them that are without. Think of this, beloved friend, and let sorrow seize thy heart, because these things are so; open thy heart to the convictions and judgments which are the preparatory dispensation to the reception of pure and unmixed good. 'Open thy doors, O Lebanon, that the fire may devour thy cedars!' If I am not mistaken, thou art not altogether unacquainted with this work. Thou hast felt something of the correcting smart of judgment for evil; thou hast felt the gentle drawings and invitations of the Spirit, alluring thee out of the friendship and familiarity of the world, and offering thee 'a place and a name in the Lord's house, and within his walls, better than of sons and of daughters.' Thou hast seen and felt the instability and uncertainty of the nearest and dearest temporal enjoyments; and the great vacuum, the inanity, the insufficiency of worldly gratifications, to satisfy the aspirations and longings of an immortal soul, has at times been opened to thy understanding and view. Mayst thou, dear friend, ponder deeply where thou art, and whether thou hast in a noble, unreserved dedication of all, obeyed the heavenly vision. Whether we seek great things for ourselves or not, our time passes swiftly over, our places here, will soon know us no more, and the Lord is determined to bring this evil (of death) upon all flesh, and that wonderful fabric of our bodies which he hath made, will he break down. Happy will it then be for those, who, (their lives being spent here in humble circumspect walking, and the service of the best of Masters) will have it said to them individually, 'Well done! good and faithful

servant, enter thou into the joy of thy Lord!' Excuse this freedom which I have taken with thee on this solemn subject: a consciousness of my hearty desires for thy welfare emboldens me to use it.

"R. S."

The last illness of Abraham Shackleton continued some months, with intermissions, which gave hopes of his recovery, but these hopes were soon overcast. He suffered great pain at times, which he bore with exemplary patience, saying, that he was mercifully dealt with. The National Meeting falling out at this time, his son and others of the family attended it.

R. S. TO HIS FATHER.

"Dublin, 27*th of Fourth Month*, 1771.

"MY DEAR FATHER,

"Though I am not agreeably circumstanced, in divers respects, for writing at present, yet I look upon it as my manifold duty to send thee a line of short intelligence about our meeting to-day, seeing thou wast disabled from being present in body with us. Thy absence, as well as many other vacancies which have happened, and the want of that solid weightiness which should clothe the spirits of those who sit in such a meeting, was cause of humiliation and distress; yet I humbly believe, that a degree of that which only makes a living soul, reigned over all. The accounts received from the three provinces, were much in the usual strain of language, not worse; but I think, if any alteration, rather more agreeable than of late. My brother (schoolmaster) John Gough, I hope, enlarged in his peculiar gift to general edification. Our friends, Samuel Fothergill and John Stephenson opened, I believe, in pertinent counsel and remarks, accompanied with gospel authority and evidence. The former had it in his mind to propose in the meeting, the holding of a general meeting of conference, collectively for Friends of both sexes, in which the London queries should be read, which is accordingly agreed upon, to begin at nine o'clock on Second-day morning. . . . . We received Debby's letter this afternoon: I fear, that they will have trouble at home about A. W.; perhaps the accession of his present complaint may hurry him out of his poor decayed body—may he have a place of rest prepared for the poor spirit! The righteous hath hope at his death, a period that inevitably awaits us all; and those who go off before us, precede us that

follow by a very short interval of fleeting time. . . . . My wife and daughter join in dutiful and cordial wishes for thy restoration, with me and many more.

"I remain, with dear love,

"Thy dutiful and affectionate son,

"R. S."

A. S. TO HIS SON.

"Ballitore, 28*th of Fourth Month*, 1771.

"SON RICHARD,

"He from whom we have every thing that deserves to be called truly good, this morning hath been pleased to open a little nook for poor me to sit and wait among his servants, that at times are mercifully favoured with some small degree of health and strength to wrestle for the blessing, and the continuation of a sense of His presence to accompany through their pilgrimage to the very end of it. Oh, my dear son, sincerity of heart is necessary, and is, I am sure, too much wanting amongst the professors of the very Truth, as it is manifested and revealed unto a small remnant in this very poor nation. Alas! my son, in the sense I have at present of the declension, their number is become so very small, that a skilful child might write them. Methinks, while I see the tares the grand enemy has sown in this drowsy state, fastening to the weighty grain, or endeavouring to do it, and choking thorns and fowls of the air making sore devastation among the seed of the kingdom, methinks I see thee sitting close by the willing in Israel, whose hearts, through infinite mercy, the Lord is moving upon, and stirring up to work for him in the day afforded. Though at this time my mind chiefly points to thyself, I by no means forget my daughter, thy consort and fellow-labourer, to whom remember me dearly; also be sure, with much affection, to S. F. and J. S. Nor do I want love for my other friends, to whom thou mayst present it.

"Thy father,

"A. S."

"P. S.—Since I wrote the above, I have to acknowledge the receipt of thy letter, and am much obliged to thee for the intelligence thereby imparted to us, and hope you there will still continue to remember us you left at home. I believe I should be exceedingly glad to see my endeared friend, S. F., if it should be so ordered that he came this way; but much desire that nothing may unfit or

render him incapable of attending his more weighty service at London, where I have understood he intends going.

"A. S."

R. S. TO HIS FATHER.

"Dublin, 30*th of Fourth Month*, 1771.

"MY DEAR FATHER,

"I was favoured with thine of the 28th instant, and in hopes it may afford some entertainment, would give thee a further detail of our meeting, if I could remember it; but as one billow succeeds another, so one exercising opportunity follows so closely upon another, in my deep wadings and weary steppings along, that I cannot always retain particulars in my remembrance. The meetings have been uncommonly large and crowded. It has been almost wholly the lot of our friend, S. F., to *burn incense* publicly. He is, indeed, carried on wonderfully. His Master dignifies him, and exalts His testimony through him: he is made like the shew-bread on the altar—some sacred symbol that is eminent, conspicuous, attended with a degree of glory, in order to attract and engage a people too much outward, and, if possible by instrumental means, enamour them with the beauty which is in the Truth. Such is the mercy and condescension of the Creator, who uses various means, in wisdom, that His creatures may not perish for ever; and leaves all without excuse, that their perdition may be of themselves. The London queries were read and answered yesterday, in the meeting of conference of Friends of both sexes. Samuel was beautifully drawn forth upon this occasion, as usual. The public meeting to-day was very large, and Samuel was concerned in testimony, also feelingly and fervently in supplication. I thought the meeting for discipline in the afternoon yesterday was flat, this afternoon more lively. I have had pretty close employment upon committees, &c., so that, at home or abroad, there seems little rest to the sole of my foot. Neither is it in oil that I dip it when it *does* rest; but if it returns to the ark of the testimony, and sinks or swims along with it, I may be satisfied. . . . . .

"I am, dear father,

"Thy affectionate, dutiful son,

"R. S."

During the continuance of A. S.'s distemper, while it was any ways suitable for him, he struggled to get out, to sit with Friends in

their religious meetings, waiting therein for a renewal of strength to his inward man; and when prevented, by the progress of his disorder, from attending meetings, he was visited in his own apartment by many Friends, to whom he was often drawn forth in sweet counsel, to the tendering of their spirits, under the influence of the precious sense and power which accompanied his words. Many were the seasonable opportunities of this sort, and many the sensible, weighty expressions that dropped from him, in the course of his painful, tedious illness, which reduced him to very great bodily weakness. His flesh, indeed, exceedingly decayed, but his spirit was constantly renewed and replenished with heavenly oil, so that his lamp burnt bright to the very last; and in holy confidence of a happy change, a little before his departure, he said to his relations about him, "I have no cause to grieve, neither would I have you." Yet he mentioned, in true humility, that he had nothing to trust to but the mercies of the Almighty. His mind was often favoured with inward joy; and one night, after much bodily pain, he was so filled with heavenly consolation, that, with a melodious voice, he said, "I am well: I feel no pain: I feel good. Oh, the elders! the elders! they should dig for the arising of the well of life, as with their staves in their hands. Spring up, O well, and I will sing unto thee." At another time, in a manner similar to this, he uttered these words: "Those that are faithful to the end shall receive a crown, a crown that fadeth not away; but rebellion is as the sin of witchcraft."

The night before his decease, a young man, about whom he had been several times anxiously concerned, being brought to his bedside, though his speech faltered, he spoke in a living, sensible manner, with the authority of Truth on his spirit. And to one of his own family, who was present, he addressed himself in a most affecting and encouraging exhortation, as if taking a last and solemn farewell. The next morning, though his speech grew worse, he spoke in a tender and cordial manner to some of his family. Some of the last articulate words he uttered, were expressive of the help and comfort which he felt; and even when his speech quite failed, his manner and gesture were such as those who were intimately acquainted with him knew he was wont to use, when his excellent spirit felt the power of Truth in dominion. He departed this life in great peace, the same day about noon, the 24th of Sixth Month, 1771, aged 74 years; and after a very large and solemn meeting, to which his remains were brought, they were interred in Friends' burying-ground, in Ballitore, 27th of the same.

His son long felt and long lamented the loss of such a father—such a friend; and that sorrow, which he indulged in secret, in the chamber where he had seen him die, sometimes burst forth at his own table, surrounded by his friends. The mantle of the departed worthy seemed to have descended on his son, who, deprived of his precept and example, endeavoured yet more closely to follow Him, to whose service both had been dedicated.

Long was the loss of this exemplary and venerable man felt, even by a wider circle than his own connexions. On this occasion, his former pupil, Edmund Burke, thus writes to R. S. "I am heartily affected with the subject of your last letter. I had a true honour and affection for that excellent man. I feel something like a satisfaction in the midst of my concern, which I had not in the same degree before, that I was fortunate enough to have him once more under my roof before his departure. He was indeed a man of singular piety, rectitude, and virtue; and he had, along with these qualities, a native elegance of manners, which nothing but genuine good-nature and unaffected simplicity of heart can give, and which they will give infallibly, be the exterior forms what they may."

And John Griffith, in his Journal, page 274, 1760, says of him: "I met with my good friend, Abraham Shackleton, who travelled with me most of the time I was in that nation (Ireland). Of him I think it may be said, as was of Nathaniel: 'Behold an Israelite indeed, in whom there is no guile!' He was a great comfort and help to me; and though he did not appear publicly as a minister, yet he would drop tender advice at times, in families, in a very affecting manner. His whole conversation, looks, and deportment, were so leavened and tempered with good, that I looked upon him as a preacher of righteousness wherever he came."

CHAPTER IV.

LETTERS ON DIFFERENT SUBJECTS, BETWEEN THE YEARS 1771 AND 1780.

From R. S. to Joseph Jacob.

"Ballitore, 17*th of Sixth Month*, 1771.

"My dear Friend,

. . . . . "I seem not to have any repository of my own, from whence I might impart any good thing, any spiritual gift. So far from it, I am so exceedingly reduced, so complete a bankrupt in my spiritual circumstances, so poor, so miserable, so beset and embarrassed on all sides, that I never knew, heard, or read of any one like me. I am, or at least feel to myself, so weak at times, that I seem as if I could hardly hold, or stick together. Such is the person to whom thou unbosoms thy griefs. Perhaps this short recital of my state, compared with thy own feelings, may administer some species of relief, when thou findest that others are afflicted, tossed as with tempest, and not comforted, as well as thyself. Thou rightly, and I doubt not experimentally, remarkest that effectual relief must come from the Father who seeth in secret. He made us externally and visibly what we are, and endued us with our several organs of existence and preservation. It is he who, (if we be as passive under his hand modelling and forming our minds, as we were under the same hand fashioning our bodies, of which we cannot make a single hair white or black) will construct, unite, confirm, and strengthen in his own time, the various parts of our inward man; and will endue the same with those spiritual senses necessary for its preservation, and for its ability to act properly in the service of its great Creator. Oh my friend, awfully and wonderfully are we made! My spirit, and I doubt not but thine and thy beloved consort's, is often deeply bowed in earnest, humble petition, that Divine Providence may so steer and pilot our several barks through the dangerous seas of life, that whatever wind from external circumstances blows, whether high or low, prosperous or adverse, whether the waves be rough or smooth, whether storms or calms betide us, we may, enduring all with patience, waiting with quiet submission, not without at times a solicitous hope and longing expectation, be conducted safe at last into the harbour of eternal rest. Should

every thing in the voyage be quite easy, commodious, and agreeable to our wishes, we might perhaps grow presumptuous, and by the interfering of our own carnal wills and wisdom, take our bark, as it were, out of the hands of the good Pilot, and run it against some rocks or shelves, where it might perish for ever.

"My father seemed, some time ago, recruiting a little—rode out, and got to our meeting here, but has been worse again. He is so variously held, better and worse, that it is hard to represent his situation; but on the whole, it does not appear likely that he will recover. However Infinite Goodness, in the participation of which his soul delighteth, does not fail him now in the time of utmost need. What I have gone through, in the prospect of such a help-meet in the discipline of the church being taken from my head in this day, the Lord only knows. This, superadded to various other troubles and besetments, is as much, sometimes, as I can well bear. At other times things sit lighter, and the natural vivacity (like a little temporary sunshine) breaks through the cloud. . . . . .

"I am, with dear love,

"Thy affectionate friend and kinsman,

"R. S."

From the Same to the Same.

"Ballitore, *9th of Tenth Month*, 1771.

"My dear Cousin,

"I am favoured with thine of 26th ultimo, which was very acceptable, save that it gave account of thy having been indisposed. I hope thy health is now better confirmed. '*Mens sana in corpore sano*,' is a great blessing. Methinks thou and I are debtors deep for many capital favours. We have received good, manifold good, at the hand of a liberal Donor. Let us not repine if adverse occurrences fall out to dash the cup of this life with mixture, and make us less in love with the potion, so that we the more willingly resign it when the appointed time comes.

"Various, indeed, are the troubles which we may assuredly expect to meet with here, many a tender and endearing connexion and natural tie must be dissolved and broken. In our dealings with the world, we must expect ingratitude and vexation; in our stations in the church, we are likely to feel pain and affliction.

"It behoves us then, my dear friend, to seek steadily and deeply for supplies of the manifold and all-sufficient grace of God. By this only we shall know an overcoming those temptations of the enemy,

those buffetings of Satan, which we feel in ourselves, and by this only we shall be furnished with wisdom and strength to discharge all our relative duties, both civil and religious, acceptably in the sight of the great Judge. My mind has frequently been much bowed under a sense of my own great weakness and insufficiency, and a consideration of the great work of this day, and the feebleness of the hands remaining engaged in it. Here is my present dwelling. Of myself I can do nothing that is good; and were it not for those portions of time, which I think it my indispensable duty to devote to solemn retirement, and by which, I believe, my spirit is in some degree nourished and strengthened at the Root of Life, I think both faith and hope would be in danger of being lost. Such seasons of awful retirement, I trust thou and thy dear spouse also cultivate, and therein feel that holy cement which unites you still more closely together in spirit, and bows you, in all your faculties, into an humble prostrate submission to the Divine will respecting you, enlarging your hearts in ability to offer, with unreserved dedication, yourselves and all that is yours to the service of the cause of Christ; this whole burnt-offering, made by fire unto the Lord, is the sacrifice acceptable to him. We abound (in our Society) with partial and temporary sacrifice, but the constant daily oblation of all is too much wanting. '*Hinc illæ lachrymæ.*' . . . . . .

"I am, dear Joseph,

"Very affectionately thine,

"R. S."

From the Same to the Same.

"Ballitore, 10*th of First Month*, 1772.

"My dear Friend,

. . . . . "S. Neale writes us agreeable accounts from her husband, though he writes modestly concerning his own services, yet from the extracts from his letters, I think I perceive he has been eminently favoured. When a good gift is accompanied with prudent conduct in the receiver, the instrument is likely to be of lasting service. But be the gift ever so excellent, if that wisdom which dwells with prudence does not attend, though the gift may be continued for a while in degree for the edification of others, yet its effectual use is much curtailed, and there is great danger of the instrument being entirely laid aside. I have heard it said,

'When words and deeds, doctrine and life agree,
'We then preach well: and not till then preach we.'

Dost thou remember how Samuel Fothergill, in the last meeting of ministers, called out for 'Practice, practice, practice.' . . . . . .

We were much concerned here about Samuel Fothergill's indisposition; desire much, if it be consistent with Infinite Wisdom, whose ways are not as our ways, nor His thoughts as our thoughts, that he may be continued a while longer to the church militant, which (to reason humanly) can badly spare him. But what shall we say? To the Lord omnipotent we are to look for help and succour in every distress. He alone never changeth, nor faileth, but abideth, the sure help, strength, and wisdom of those that singly trust in Him, and wait patiently and diligently for his appearance, through the medium of his Spirit, throughout all generations of men. . . . . .

"My wife, &c., join me in affectionate and cordial salutation to thee, thy spouse, and our dear friends there, who am, dear Joseph, thy sincere friend and kinsman,

"R. S."

From the Same to the Same.

"Ballitore, 19*th of Second Month*, 1772.

"My dear Cousin,

. . . . . "I note thy plaintive language, as to thy own situation of soul, and I mark with peculiar satisfaction the openness with which thou unbosoms thyself to me; because I dearly love thee and thy dear spouse, and am glad that the friendship amongst us, planted, I trust, by a good Hand, and a right seed, does not seem to suffer decay, but to witness a revival from season to season. If the great Apostle witnessed bonds and afflictions to betide him everywhere, well may we expect to be at times bound in spirit, and not to feel that enlargedness which we at other times may experience. It is a day of general famine in our land, and I believe the very best suffer want. What have we then to do, but to possess our souls in patience, watching unto prayer, and a capacity to breathe in secret that Almighty help may be near us, and preserve us in the root alive in our affections to Him, and faithful to His cause, though little fruit may appear on our branches? Ye have at home your family of innocent children. I doubt not but ye sit down at times in an evening with them, feeling after the blessing which makes truly rich, and, at times, select such portions of Holy Writ, or such historical accounts of the labours and sufferings of our ancient Friends, as are suited to the capacities of children. In this exercise, your

minds being gathered to the gift of God in yourselves, I trust ye find a degree of peace and satisfaction. And if we stand devoted and resigned in all our faculties to do the will of our Creator, made known to us by the revelation of his Spirit, we shall surely be accepted of him, though we may appear contemptible in our own eyes, and even in the eyes of others. You will have had, I suppose, before this reaches, a visit from our dear friend William Hunt, and his companions. I make no doubt but he was instrumental to revive a degree of precious faith among the drooping spirits of some among you. When the transient servant is gone, may the permanent Master (the beloved Son) be diligently listened to, heard and obeyed in all things! Then shall we be disciples indeed, growing from stature to stature in religious experience, till we arrive at the stability of pillars in the house which shall go no more out. . . . .

"I am, my dear friend, thine sincerely,

"R. S."

R. S. to John Conran,

About to join the Society of Friends.

"Ballitore, 12*th of Fifth Month*, 1772.

"Dear Friend,

"I have been favoured with thy very friendly and obliging letter, and if my correspondence could prove of any service to thee, my new friend and old pupil should be heartily welcome to the best that it might afford. I have no doubt but that, as thy letter very sensibly intimates, the first great work of the inward creation has been, in measure, effected in thee, and the great first moving Cause to every right religious sense, has said, 'Let there be light.' By this light I believe thou hast seen the great superiority which future, eternal happiness has above present temporary gratification, and thy mind has been stirred to aspire after the experience of those things which make for thy present and future peace. Well, dear friend, keep to this light, and walk in the shinings of it, and thereby thou wilt know, in the progress of this inward work, a being more and more separated from the darkness. Religion consists in knowledge and practice, hearing Christ's sayings and doing them. Our great duty then is, diligently to wait on the motions of his Spirit in our own hearts, and faithfully to obey its requirings. It is not the accumulation of even right religious notions in the head, it is not a facility of writing or speaking about them from such conceptions; it is not a good capacity by which we may give a reasonable plea for our religious sentiments and conduct, and by which we may defend

them from the attacks of others—it is not in these things that our stability and growth in religion consists. We may be clear in the head, and yet deceived in the heart. While our eyes are roving about in speculation on these matters, an insidious adversary may lay snares for our feet, and he that thinks he stands, may too late be convinced of his weakness by his fall. Let us, therefore, my dear friend, walk cautiously and circumspectly as in the day. Let us keep in the child's state, while we are but children, waiting patiently to be fed in due season with food convenient for us, not seeking to be any thing in form or degree, but as the inward operative principle of Life shall gradually make us. The inward, as well as outward creation is, I had like to have said, infinite in its variety. Let us, therefore, not be so solicitous to model our conduct after the example of others, as desirous in simplicity to be what the Lord would have us to be. If we are passive enough in his hand to be squared, fashioned and fitted by him, there is no fear, but, that in due time, he will bring us into our proper respective places in the spiritual building, in his church.

"In the mean time, let us keep a watch over the wanderings of our own imaginations, and know a limitation to them, as well as a bridle to our tongues. There is a laudible parsimony and frugality in religion, especially suitable to young beginners in this commerce. We should not be lavish of the main stock, but rather imitate the woman who took the leaven (received the precious visitation) and hid it in the three measures of meal, till the whole, body, soul and spirit was leavened. David also saith, 'Thy word have I hid in my heart, that I might not sin against thee.' And the closer this is pent up in our own breasts, like fire in a close oven, the sooner and the more effectually, it will consume the chaffy and the transgressing (which is the combustible) nature, and then be as a flame of joy, purifying, keeping clean, enlightening and enlivening the mind through all its faculties. But I have thought that too free a communication of our thoughts, and disclosing of our estates to others, has rather had a tendency to make destitute and inwardly lean. It is like giving a vent to the oven, and protracting the time of the painful operation of his judgments, who is said to be a consuming fire. Do not, dear ——, mistake me; I do not remember to have heard of thy being too communicative in this respect, neither would I at all dissuade from imparting a little of one's feelings (under a fresh sense, and with a proper freedom) to a near friend. We are on all sides surrounded with dangers, and we have but the one all-sufficient help, which is the grace of God. As our spirits happily keep in unity

with this, we shall be taught when and how to be free, and when to be reserved. This is the key of David, which locks and unlocks. This is that which alone qualifies to show forth by our tenets, lives, and conversations, that we are in reality Christians, followers of Christ. And after all is said and done, this is what those of our profession, and of all modes of Religion under heaven, must come to be led and taught by, if they ever come to be enabled to live acceptable in the sight of their common Creator, whilst here, or ever become prepared for an eternity of happiness hereafter. To this Divine Instructor, infallible Guide and saving Help, I heartily commend thee, and joined by my wife in dear love to thee, and good wishes for thee, remain, dear ——,

"Thy affectionate friend,

"R. S."

From R. S. to D. C.

"Ballitore, 1*st of Eighth Month*, 1772.

"Dear Cousin,

. . . . . "I have a secret hope thy little ones will grow up to be a help and comfort to thee, and in order that it may be so, and that the Lord may delight to bless them, I doubt not but it is thy solicitous care, to watch over the tender plants, lest any budding of pride, or any wrong shoot, spring up and frustrate the gracious intentions of Heaven in any degree towards them; and carefully and assiduously to nurture them up in that simplicity of manners and appearance which Truth leads into. Many parents, it is to be feared in our day, have been miserably deficient in the education of their offspring; checking, hindering, and preventing that which ought to be cultivated in them, and cherishing, forwarding, and encouraging what ought to be rooted out and destroyed; and hence it comes to pass that so little tenderness of spirit and amiable simplicity is to be seen in our youth, and very little of a succession of testimony-bearers is in prospect. One of the first temptations thrown in the way of children, after the age of infancy, is a little finery in dress, and the convictions of grace remonstrating against it being resisted, the reproofs of that Divine Monitor, (through repeated resistance,) become less forcible, less clear and less felt, and so disregarded too much; and hence for want of faithfulness in the little, and in the early discoveries, there is not a right growth experienced, but the contrary prevails, and here is one great reason that the city of our fathers' sepulchre lies waste.

"I write not, dear cousin, as doubting thy care in this respect; but may it be our care, more and more, by example and precept, to train up our children in the way they should go, as the most probable means, with the Divine blessing, of preventing their departure from it in their riper years. And if there should in our families fall out some exception to this general rule, yet we shall have the comfort arising from a conscious sense that we have done all in our power, and are clear in the sight of our Great Judge, the Chief Shepherd, who committed this little flock to our charge. And being thus conscientiously careful concerning ourselves, and our own private families, we are drawn farther to look over the more extensive family of our religious Society, and as Truth gradually opens our minds and enlarges and sanctifies our understandings, we may find it our concern, to speak a word in the church, and in the families of our friends, by way of discipline, expressive of our own experience and feelings, reviving in the remembrance of others, the zeal and piety and christian care of our forefathers, and magnifying and making honourable in their eyes, the laws and statutes, the rules and minutes, and queries delivered down to us. This branch of duty, dear cousin, also I doubt not but thou hast looked at, but a contemplation of the extent and weight of it, and the want of helpmates in discipline have much discouraged thee from putting a hand to it. I am not for putting myself, nor any other more forward in this, or any other religious service, than the Master himself shall require, in whose hands are gifts and qualifications, which alone can edify his Church, and in whom alone is the right putting forth, and the times and seasons for it; but there is in the Church, a form of discipline prescribed, and when we are at the stated times assembled for the support of it, having our own hands measurably clean, and our eye single to God's honour, and the welfare of our brethren and sisters, we find a duty in these matters naturally devolving and incumbent on us, as our reasonable service; and as woe is to those who are called to the ministry, if they preach not the Gospel, so also woe is to those concerned in discipline, if they do not faithfully and honestly and assiduously support it. . . . . .

"I salute thee, dear cousin, in much affection: I hope thou wilt soon write to us, for thy letters afford us a particular satisfaction, and renew much nearness in our minds to thee and thine. My wife, sister and children join me in the same kind salutation to you all, (my much respected friend thy father-in-law included;) I wish you all the best of comforts, which alone is sufficient to supply, every want and deficiency, and to support and conduct us safe through

the remainder of the various dispensations of good and evil yet allotted for us, to the end of our wearisome pilgrimage, and remain thy truly affectionate friend and cousin.

"R S."

From R. S. to Joseph Jacob.

"Ballitore, 23*rd of Ninth Month*, 1772.

"Dear Cousin,

. . . . . "Thy advice of the arrival of dear Samuel Neale was very agreeable. Next comes an account that our dear friend, William Hunt, died of the small-pox, at Newcastle. So good and evil, (as we term it,) chequer the scene of this life! May we, by being enabled to keep close to the all-sufficient grace of God, (the appointed means of salvation,) so walk here, as that our spirits may have society and fellowship with the generations of the just hereafter! The useful, experienced, qualified members of the Church militant, recede, and yield up, not the Cause, but their natural lives, not to the enemy, but to death; they depart, indeed, not as vanquished, but triumphing, leaving memorials and waymarks behind them, that we also, who remain a little longer, may so fight as to get the victory, so run as to obtain the prize. While I write, I greet in near unity of spirit thee and thy dear wife. Ye have been sensible, (I am persuaded), of the call of the Lord, and the call of his Church, to *come*, to come forward in higher degrees of spiritual attainment and Divine favour, to ascend still more the holy height: ye have also been thus called, I believe, to take your share of the burden, weight of exercise and painful labour, which attend both the passive bearing and the active meddling with disorderly walkers, and the discipline of the Church, and I doubt not but ye have in measure obeyed. Let us, my beloved friends, be deep, be inward, and bend the strength of our attention to this matter. Our stay here is very uncertain, and whatever part we act in this world, in this world we shall have trouble. If we submit in true humility and resignation to the power of Truth, so as that self become of no reputation, and we be willing to be anything or nothing; then shall we be objects of divine regard and notice, and we shall find a sufficiency of best help to be near, to enable us to discharge one little duty after another. But if we withhold, keep back and preserve alive that which is appointed for destruction, temporizing and tampering with the spirit of the world, in any of its various modes of allurement, we shall be of the lame and blind, cripples in religion, not firm and

strong to bear the ark of the Testimony, not coming up in our ranks, neither helpful to others, nor comfortable in ourselves. In the day of outward ease and prosperity, the conscious sense of our remissness will prove a disagreeable alloy, and take off from the relish of the most pleasing sensations: and, in the time of adversity, it will add a sting to the sting of affliction, and embitter the bitter cup. I much desire, while I thus drop what just immediately occurs, that I may let the observations have proper weight with myself, and bring them home to my own state, for I seem surrounded with difficulties and dangers. . . . . .

"Believe me, dear friend,

"Very affectionately thine,

"R. S."

After the death of Abraham Shackleton, Samuel Carleton came to live with his cousin Deborah.

R. S. TO JOSEPH JACOB.

"Ballitore, 22*nd of First Month*, 1773.

"DEAR COUSIN,

"I am glad to find that thy beloved companion continues to recruit; I doubt not your gratitude for so signal a favour. I believe the eye of Heaven is over you for good, and that as ye are faithful through all the manifestations of duty, He will crown your heads with His favour, (which is more precious than any earthly diadem,) though for His own wise purposes ye may, as all His children expect to, be tried in the furnace of affliction. Indeed the ballast of trouble is often necessary for our unsteady vessels; and good and wise is the Gracious Hand which freights us therewith, along with the other lading which He mercifully bestows. The transgression of the law in the heart, whether by acts of commission or omission, is the great evil which we ought to dread and deprecate, that we may not be led into temptation, but delivered from this evil. All the rest it would be our wisdom, and conduce to our quietness of mind, to leave to unsearchable Wisdom, who knows best what is best for each of our various states, habits, manners, and dispositions. May the Lord strengthen and enable us to do his will, whether by acting or suffering, by striving or forbearing, for herein alone consists our solid peace and capacity to be of any effectual service in the Church of Christ. . . . . Things are low, it is true, in this province, yet there are many hopeful young plants. Few nursing fathers and mothers indeed, to cherish and encourage them; but if they take

root downwards, and receive their nutritive moisture from the nether spring, they will perhaps be full as hardy and as likely to sustain this winter season, as those which have been in times when there was more advantage of gospel-showers from the instrumental clouds. I greatly desire the preservation of these precious plants; for much seems to depend on it, as to a propagating and reviving of the cause of Truth in another generation. . . . . .

"I do not know where honest Robert Willis is now, but I suppose about Cork, where I understand the time of singing of birds is come, and the voice of young ministers is heard in their land. It is a voice which has not been very frequent of late years in this poor nation: silence has reigned much in our religious assemblies. There is an ear which can try voices, sounds, and words, and knows of what country each language is: and time must prove the stability of every birth. In this day of comparative darkness and gloominess, our silent meetings are often flat and heavy. If ministers be raised up by Divine Power, they will be as a flame of fire to kindle a general sacrifice; but I think of the two evils, more tolerable is the heavy cloud occasioned by irreligion and spiritual indolence, than the dismal, terrifying flashes of a strange fire. . . . . .

"My M——, at the solicitation of our respectable friend, E. P——, went to spend a few weeks with her. I had a letter from her yesterday, part of it to this purpose:—'I was at meeting this day, where I saw John Conran. I guessed it was he before I was told, by the sweet solidity and composure which his countenance plainly indicates: his dress was also a little singular. I am sure I am not by any means a judge in those matters; but I thought he looked like a person wrestling in spirit for the blessing. Few seemed by outward appearance to be so deeply exercised, though I perceived no visible emotion.' J. Conran had been a pupil of mine. I have had some sensible letters from him lately. I wish well for him; and one thing encourages my hopes in a particular manner,—that my honest wife seems to have near sympathy and unity with him, and rather sanguine in her expectations that if he be faithful to the discoveries of Truth, which have already appeared to him, and obedient to the requirings of duty, which she believes he is already sensible of, he will be a useful instrument in the Lord's hand, to awaken the careless professors amongst us to a consideration of the profession which they are making, and to let them see, that if they continue in a state of spiritual sloth and supineness, that the nominal children of the kingdom will be in danger of being ejected, and others called in their room. . . . . .

"R S."

R. S. TO HIS DAUGHTER MARGARET.

"Ballitore, 24*th of First Month*, 1773.

. . . . . "Mayst thou, dear child, be preserved in simplicity and nothingness of self; in humility and lowliness of mind, seeking diligently after, and waiting steadily for, the inward experience of that which is unmixedly good. This is the way to be helped along, from day to day, through one difficulty and proving after another, to the end of our wearisome pilgrimage; having recourse, like the hunted hart, to the brook by the way, when pressed by our spiritual enemies. By this, my dear child, the predecessors in our family, who lived in the Truth, were enabled to wade through their afflictions, and knew *that* overcoming which entitles to the glorious, eternal rewards. Many are the favours which thou, my dear daughter, hast received at the hand of the great Giver. What need I enumerate any of them? thy grateful heart is sensible of them. May thy branches, weighed down with humility, gratitude, and all fruits of the Spirit, bend towards the Root which sustains every tree of righteousness, and from which its sap and life is supplied and derived. By humility and lowliness of mind, many temptations are avoided, and incumbrances escaped. It is a safe and quiet habitation, into which the devil cannot enter; and his emissaries view the dwelling with derision, and turn from it with contempt. So the heavenly Guest has more free admittance, and uninterrupted abode; and the bread eaten in secret, administers invisible but effectual support.

"I am, dear Margaret,

"Thy affectionate father,

"R. S."

FROM R. S. TO RICHARD JACOB.

"Ballitore, 23*rd of Seventh Month*, 1773.

"DEAR RICHARD,

"I received thine of 16th ultimo, which I took kind. Thy brothers and cousins are, through mercy, well. My daughter M—— has been much indisposed, but has recruited finely. Health is a valuable blessing, which is often not sufficiently prized, till the want of it is experienced. I wish thou mayst take care of thine, as thy constitution is but delicate. Be sober, be temperate, it is good for mind and body. Temperance is an excellent virtue, it consists in a dominion over our passions and inordinate affections: this predomi-

nating, we are cool and quiet, not rash and hasty, we see things in a just light, and act steadily and deliberately.

Thou art the eldest, dear Richard, of a numerous flock: thy present stepping before them may be of great service: the example of youth has great influence on youth, and it is exceedingly beautiful to see the eldest child of a family, by his wise walking, mark out a track which the younger may safely follow through life. This virtue, these good consequences, can only be attained by religion; and if we would be religious, we must be humble. Humility is the stock upon which every Christian virtue is engrafted, if it ever thrives aright, and is of any permanent duration. Let, therefore, dear child, a consciousness of thy own unworthiness of the manifold mercies and favours which the liberal hand of Providence hath heaped on thee, weigh thee down into true humility, where thou wilt be fitted to receive those consolations and instructions, which will be thy effectual help, support and guide, through this perilous and uncertain state of existence. I heartily wish thee well on thy way, having particular attachment to the welfare of thy father's house. My family salutes all yours with much affectionate regard.

"Thine,

"R. S."

From R. S. to D. C.

"Ballitore, 29*th of Seventh Month*, 1773.

. . . . . "Thus, my dear friend, prosperity and adversity chequer our lot of life: in both we are to bow in humble resignation to Him, who sends them alternately, for His own wise purposes. We are poor frail creatures; the summer of prosperity is not to be long expected by us, we should be in danger of growing too rampant and luxuriant: the winter of adversity advances in rotation, when fruit, leaves, and all seem gone, but if the fault be not in ourselves, the secret sap of life remaineth as in the root, by which our spirits (if preserved clean,) are fed, and nourished and sustained, as with manna, *that we know not of*. The resurrection of this sap to make lively and green, and to cause our branches to bear fruit in due season, is our principal business to wait for, it is not at our command or control; by this we shall be preserved alive in our own particulars, by this we shall be instructed and enabled to discharge our duties in our families, and to lend a hand of help in the Church. Poor times, thou mayst say, when such as some of us are looked to for help; they are so, poor times! but let us take care that we do

not increase that poverty, either by our own spiritual indolence, or withholding any thing in the power of our hand to give. . . . .

"Thy truly affectionate friend,

"R. S."

R. S. TO ———.

"Ballitore, *8th of Ninth Month*, 1773.

"DEAR FRIEND,

"Since the short conference which we had last together, I have several times thought of writing to thee, but various necessary engagements much engross my time, and leave very little leisure for a correspondence with my friends. However, I thought I would just hint to thee in this way, what might, without premeditation, occur, upon the subject of our last conversation. I am a person of universal good will, and readily acknowledge that I am in a particular manner attached to the Cause of my religious profession, therefore I cannot, without some concern, observe any friend of mine publicly desert, and disown this same Cause, which we have jointly professed. The only reason which thou gave me for discontinuing to frequent our religious assemblies, as far as I understand the reason, (viz., a private offence taken at some individual,) is in itself so unreasonable, that I cannot but look on it as only some ostensible cause, when the true reason lies deeper, and in the secret labyrinths of the mind. Search there, dear friend, for the original cause, and I am mistaken if thou wilt not find it to be a disrelish for the limitations and singularities which our profession requires, and a propensity to the grandeur, the pleasures and the vanities of the world, which lies in ignorance and wickedness. But suffer me to expostulate with thee; from what really good and useful enjoyment does our profession debar us? Are we not allowed all the conveniences and satisfactions of life, which the Almighty, the beneficent Donor, is pleased to favour us with? We are only restrained from the excess and abuse of them, which are known to destroy the true relish of them, and to preclude those sensations of humble gratitude to our great Benefactor, which accompany a temperate, moderate use of His favours; and what will any of us get by joining in spirit, in covenant, in familiarity with a deceitful, insincere world? In the first place, we do violence to that which is of God, in our consciences; we reject and cast behind our backs, the many visitations, wooings and invitations, which have been various ways, repeatedly and graciously offered; we tacitly, by our contrasted conduct, reproach our ancestors who lived and died in the

faith, as deceivers and deceived, or else, we bring reproach on ourselves, whose lives are diametrically opposite to theirs: we greatly endanger our property and morals, by an intimate connexion with those who are not restrained, by the fear of their Creator, from running headlong into various vices, and whose pleasure and profit it is to allure others that are in affluent circumstances, into the same excess of riot (which often ends in the same distress and embarrassment) with themselves. By renouncing our religious profession, and forsaking our communion, we abandon that which is truth, and either adopt, that which is error in its stead, or else joining from principle with no religious society, we become ensamples of irreligion, and settle in a profane course of life, injurious to our own peace, displeasing to God, and offensive to wise, considerate men. Bear with me, dear friend, it is possibly the last time I may trouble thee on this head. Thou art the father of a pretty numerous flock of children, thou art the successor of religious ancestors, thou art come into their place, and some of their possessions. If thou would walk worthily and acceptably before thy great Benefactor, who sees all thy secret thoughts, as well as marks thy words and actions, and will assuredly reward according to our works, it is (in my sense) highly necessary for thee to come down in thy mind, and in humility and sincerity, seek for Divine Wisdom and strength, that thou may be preserved safe through this dangerous and uncertain state of existence; that thou may fill up the station, in which All-wise Providence has placed thee, with rectitude and propriety, as a man and a Christian, and that thou may discharge that ponderous duty of a parent to thy offspring, in such a manner as will redound to thy own solid peace, and their substantial good. That so, when that awful period shall arrive, (and how near it may be at hand, is quite uncertain,) when inquisition will be made into our lives and conduct, whether we have walked in the fear of our Creator, whether we have properly and gratefully received his favours and benefits, as using and not abusing them, and whether we have stood uprightly and faithfully in our lots, spreading and enforcing the genuine principles and spirit of Christianity, by our lives and conversations, and fulfilling every relative duty appertaining to our station; that, at that solemn time, and before that tremendous Judge, Witness and Benefactor, thou may have to give up thy accounts with joy and not with grief. That this may be thy happy experience is the sincere desire of

"Thy affectionate friend,

"R. S."

From R. S. to Joseph Jacob.

"Ballitore, 28*th of Eleventh Month*, 1773.

"Dear Cousin,

. . . . . "Thou desires intelligence about the Half-Year's Meeting from me. I apprehend that I am not well at details of this sort, even when on the spot, and during the succession of meetings, one meeting as it were puts another out of my memory. Indeed I do not much regret this defect, for as we are but creatures of a moment, the making good use of the present opportunity is our only true interest, as well as duty. This meeting has been to me, I think much as they have mostly been to poor me for twenty-five years past. In many of the sittings my mind has been prostrated, and my spirit deeply baptized, I hope by the right operation and power; but of this I would speak with caution, though of my own feelings, because great and deep is the mystery of the enemy's workings, and our own imaginations and passions may effect the same in appearance as the true angel of light, who only troubleth the waters, (puts in motion the inward exercise,) so as to cause any salutary virtue. To me it seems as though the Lord Almighty was still extending his call, and hovering over us for good: the testimony of Truth through well-qualified instruments was sharp and piercing, and in general, things in my apprehension much in the same state as they have been of late years. Our little friend, who appeared at Enniscorthy, appeared also at our Province Meeting in Dublin, but most of our Elders seeming dissatisfied with him, an opportunity was taken with him in solid conference, and we heard him no more. This is subtle, nice work, dear friend, and requires much skill, deep experience, a clear head, wise heart, and bowels of Christian sympathy: so that I am ready to say, who is sufficient for this thing? And if there be any service in religious Society out of which I would willingly slip my neck, I think sometimes it is this. Christ Jesus the head of his Church has only the power of formation and the right of sending forth his ministers. *They* should therefore be well assured that they have along with them the mind of his Spirit who judge in these matters. . . . . .

"I am, dear Joseph,

"Thy truly affectionate friend,

"R. S."

In this year Dr. Leland published his *History of Ireland*, and Richard Shackleton received a letter, with the signature of the

author, requesting his opinion of the work. The style of the latter gave no very favourable promise of the abilities of the historian. R. S. sent a civil reply, disclaiming any pretensions to critical judgment, and soon after received the following letter from the real author.

DR. L. TO R. S.

"*July 2nd*, 1773.

"SIR,

"My absence from Dublin prevented me from receiving your favour till this day. Whoever he was that took the liberty of addressing a letter to you, in my name, and whatever were his intentions, I account myself obliged to him. He has indeed been guilty of an unprovoked incivility to us both; but he has been the means of introducing me, in some sort, to one, of whom our common friends have often spoken with the utmost affection and respect, and with whom I exceedingly wished to be acquainted. I know not in what terms the request was made, that you would give your opinion of my book; but I beg you will allow me to repeat it, with sincere esteem, and a very just sense of the value of your opinion. I shall return to Dublin in the course of next week, and my first care shall be to send a set of the *History of Ireland* to Mr. Jackson's. If you do me the honour to peruse it, I must entreat you will not send it back, but accept of it, as a small mark of my sincere regard.

"The book has been read in England, and received with more favour than I hoped for. Here it has had a few attentive readers; but as to the public in general, I was ever persuaded, that in this kingdom, at least, their voice would be determined precisely in the manner you mention. I am sorry to say that you will find it very incorrectly printed. Believe me, with very sincere respect and regard,

"Sir,

"Your faithful and most obedient servant,

"THOMAS LELAND."

R. S. TO DR. LELAND.

"Ballitore, 17*th of Tenth Month, (October,)* 1773.

"DR. LELAND,

"I had the favour of writing to thee some time ago, and handed thee the original mock letter which gave rise to our correspondence.

I have not had the pleasure of hearing from thee since, but perused thy history with the best attention which I was capable of. I am much obliged to thee for the book, and for the entertainment and instruction it has afforded me. Good history casts such a light upon all sides, and upon such a multitude of objects, and is so nearly concerned with religion and morality, that he certainly deserves very well of the public, who contributes, in so great a degree, to their pleasure and profit, by presenting them with a work of this kind. Thy history, without doubt, has cost thee much painful labour: there must have been much pioneering, much fable and falsehood to clear away; and when this has been done, but scanty and bare materials left to erect a comely edifice. However, the cement is so good, and the several parts so aptly joined together, that we see a complete, well-finished, though not a magnificent structure; a structure which, in my opinion, will last, although a flood of calumny and false criticism should assault it. I only speak my own unbiassed sentiments: I have neither opportunity nor leisure to ransack and examine the stores from which the great leading historical events have been drawn; but I have all along particularly remarked such a diligent, weary investigation of the reality of facts and characters, that I attend to the narrative with the satisfaction which a man feels, who is persuaded, from the cautious veracity of his author, that what he hears is true.

"A history of our own country is, in some respects, like a history of our own times; it necessarily, by some means or other, touches so nearly particular families, that it is no wonder if individuals are piqued in some cases, whose family pride or interest is concerned; and, taking offence at a part, decry the whole work. Self-love sits close to us, and we do not like to see an aspersion lie even on our own family-names. Different sentiments also in religious matters, cannot fail of operating variously on those who read such a history: these sentiments being interwoven among our earliest prejudices, and fast rooted and rivetted by our judgments or our feelings, are not indeed easily shaken, but very sensible of any rude attack. On this account I am also of the number who think some part of thy history exceptionable. The expression which I wish to be altered is cited below.*

"I know very well that the people called Quakers have their frame and organs, and are subject to like passions with other men; and

* Vol. iii. p. 504. "But those called Protestants were chosen from Quakers, or other enthusiasts—from the poor, the profligate, and contemptible."

that through the deceivableness of unrighteousness, and delusion of a subtle enemy, who is transformed into an angel of light, they may be mistaken and led astray in their religious exercises, unless, according to the apostle's advice, they watch and be sober; unless they patiently wait and watch for the appearance of Christ by his Spirit, in their hearts, who told his then present followers, 'without me ye can do nothing;' and who encouraged his future followers to expect the same aid, by the promise of 'Lo! I am with you alway, even unto the end of the world.' Unless they thus wait, they may run before they are sent, and offer the sacrifice of fools: and unless they be sober and steady, keeping to the feeling sense of Divine truths, and under the guidance of Divine Wisdom, they may, as well as others, follow the imaginations of their own brain, instead of immediate revelation, be deceived themselves, and deceive others.

"These dangers, my friend, I frankly confess attend us; but I also hope and believe we are, in general, happily preserved from them. I do not think that we deserve to be caricatured in the lump, with the denomination of enthusiasts. However, this does not cause but that I hold both the author and his history in great respect and estimation. . . . . I admire the celebrated writers of the Augustan age, who yet looked on the primitive Christians in their time, as a contemptible, insignificant sect; and thereby proved the truth of the Apostle's observation, 'that the world by wisdom knew not God.'

"I hope thou wilt excuse the liberty which I take in thus expressing myself: I assure thee it is not without sentiments of real regard and esteem. I am persuaded that Dr. Leland has pondered deeply on the most interesting subjects, and knows that a religion which does not enter into a man's feelings, and influence his life, can be of no service to him: it is inanimate, dry, and formal. Yet, as a man's feelings can only be rightly known by himself, can often with difficulty be explained to others, and often cannot at all be comprehended by them, it may be necessary that a people, dissenting from a national religion and way of worship, established by law, should give some reasons for their dissent, and a rational account of their faith; I therefore hand thee herewith a treatise on our religious principles, which I beg leave to recommend to thy solid perusal; and whether thou wilt approve of it or not, I request that thou wilt accept of it from me, as a token of my sincere regard,

"Who am, respectfully thine,
"R S."

DR. LELAND TO R. S.

"*November 23rd*, 1773.

"DEAR SIR,

"It is not without sincere regret that I have been so long diverted from my purpose of acknowledging the favour of your last letter, and the obliging present that attended it. A variety of cares and occupations, on my appointment to an extensive parish in Dublin; and some intervals of languor and depression, occasioned by the remains of those nervous affections which I contracted, by making more use of my pen than my horse, are the only excuses I can make for so long a silence. Let me at length entreat you to accept my cordial thanks for a letter so flattering to me, and which confirms me in the respectful sentiments I had entertained of the writer. I am particularly gratified by the candour and kindness of your remarks on the difficulties I encountered, both in collecting and selecting the materials for my history, and the appearance of veracity that it bears. My task was indeed laborious, and whatever violence I might do to prejudices and prepossessions, I considered myself as an evidence before the tribunal of the public, and as solemnly bound to declare the truth, to the best of my knowledge, as we should have been, had *I sworn* and *you affirmed*. The consequence has been, in this kingdom, as I supposed: my representations have not given entire content to any party. I have been already attacked from various quarters, but with so much impotence, so much frivolous and captious folly, and so shameful an ignorance of the subject, as are perfectly mortifying; for I confess I should have liked to have been called out by an ingenious and plausible critic. Forgive a little ebullition of vanity, when I declare I felt somewhat of the ardour of a much younger and cleverer fellow.

'Optat aprum aut fulvum descendere monte leonem.'

And now, none but the most ignoble beasts of the field have deigned to take any notice of me. But I am abundantly consoled by a number of such testimonies as yours; and in a country where Irish parties are little regarded, I have received a great deal more than justice.

"But I cannot sufficiently thank you for the truly polite, ingenuous, and candid manner in which you have urged your objection to one particular expression that escaped me. If it be Quakerism to enforce the momentous distinction between the vital, influencing spirit of Christianity, and the nominal and formal profession of reli-

gion, I have ever been preaching Quakerism, and God grant I may live and die a Quaker! But instead of entering into certain discussions, in which I might not express a difference of sentiment with the same politeness, or to give it a more honourable name, with the same spirit of meekness, that you have done, I at once plead guilty, and acknowledge that no religious sect should ever be generally included in any one invidious appellation. Had I received your favour before the octavo edition was printed off, the expression should not have continued in it. I must take the first opportunity in my power of correcting it.

"Farewell, my dear Sir,

"And believe me very gratefully and respectfully,

"Your obedient and affectionate servant,

"THOMAS LELAND."

FROM R. S. TO JOSEPH JACOB.

"Ballitore, 19*th of Third Month*, 1774.

"DEAR COUSIN,

. . . . . "I suppose ye have had our friend C—— with you. I think so far he seems to shape well, and I am apt to believe, (if he keeps on the right bottom,) will shine bright before he leaves us; but a danger attends the poor servant often at his return home. To be stripped of the royal priestly ornaments, and be reduced to the old ordinary clothing; to be deprived of the capacity and strength occasionally furnished, and to feel one's self weak as other men, are circumstances trying to the creature: hence, I fear, there has sometimes proceeded an impatience and restlessness, a desire to be up and be doing, and perhaps a temptation has entered of endeavouring to gain or preserve the good opinion of the people, by sacrificing before the Prophet come. 'I forced myself, said Saul, and offered a burnt-offering.' May all ranks and degrees of us be preserved in humility and nothingness of self; for if we do not thus take root downwards, we shall be so far from experiencing that permanent growth, which in due season may cause us to bear fruit, that we shall not be likely to hold out against those manifold impediments and annoyances with which we may expect to be tried and our stability proved! . . . . .

"Thine affectionately,

"R. S."

FROM R. S. TO RICHARD JACOB.

"Ballitore, 20*th of 4th Month*, 1774.

"DEAR RICHARD,

"Please let thy father know that I am favoured with his long and kind epistle, for which I am obliged to him.

"Last Second-day morning, our dear friend and kinsman, Joseph Thompson, was found dead in his bed, having been the night preceding, (to all appearance,) in good health and spirits. It is supposed that he died in his sleep, as his wife who lay with him did not perceive it till she arose. This, among many instances, dear child, shows how watchful and circumspect we should be in our conduct, and that we should never recline ourselves to rest without collecting our thoughts and waiting for a capacity to recommend ourselves to the Divine Protection: so uncertain is the tenure of our existence here. . . . . .

"Thine affectionately,
"R. S."

FROM R. S. TO D. C.

"Ballitore, 17*th of Eighth Month*, 1775.

"MY DEAR COUSIN,

. . . . . "It is true there is an ineffectual bemoaning, and a looking the wrong way for help; but there is also a time and a season and a freedom in which we may unbosom ourselves in some degree to our intimate friends, and sometimes not unprofitably, deep calling unto deep. For my part, I know no better way than diligently to keep up the watch unto prayer, and to wait in simplicity for the operation of the Spirit of Truth, to appear in its own way and manner, and do its present office, according to the present occasion, for manifold is the Grace of God. This, with a faithful, honest discharge of what we are made sensible to be our duty, is the way, and the only way, for us to gather strength, and get the better of our many infirmities, both of flesh and spirit; at least I have so learned, I wish I could always so practice. It may sometimes not be of much use any way to dwell too long and often on the contemplation of the degenerate state of our religious Society. When this view is brought before us in the vision of light, it is good, it is productive of humbling baptism in sympathy with the oppressed seed, and of strong cries for its deliverance; but if we look at this declension with the eye of human reason only, we may be much deceived, and pierce ourselves with sorrows of our own making, as well as heat ourselves with sparks of our own kindling. There may be

many of the Lord's anointed at present hid among the stuff, who, when they are in due time brought forth, will appear taller by the head and shoulders in religious stature, than the generality of their brethren ; and many goodly personages, who are like eldest brothers, and heirs apparent in the family, yet are known by Him who sees the heart, to have forfeited the pre-eminence of their birth-right, and not to merit the rank, which they are fond to assume. Let us, my beloved friend, make it our principal care and endeavour, to get a settlement in a quiet and still habitation, taking diligent heed to ourselves, that our own hearts and hands be kept clean, and simply doing, according to the best ability afforded, that little portion of the great work, which appears to be our proper business ; so shall we witness that peace and tranquillity of mind, which cannot be enjoyed, but as our obedience keeps pace with knowledge, and be freed from a numberless train of disquietudes and perplexities, which ever attend a negligent or partial performance of our duties ; growing from strength to strength, and increasing in the increase of good. . .

" Certainly nothing is better than religion for use and ornament. If it be the will of the Great Dispenser of the cup of life, to pour out many prosperous circumstances, religion preserves in the moderation, and gives the best relish to the sweets; if trouble and adversity be mingled in a great degree, religion supports and comforts, sweetens the potion and makes it salutary.

" Very affectionately thine,
" R. S."

From the Same to the Same.

" Ballitore, 14*th of Third Month*, 1776.

" My dear Cousin,

" I have just been reading again the last letter I received from thee, and the perusal of it causes a fresh revival of the sensations accompanying long friendship ; a friendship combined among our families by manifold ties of early acquaintance, kindred, and affection, both natural and spiritual, and strengthened by a participation of mutual satisfaction and sorrows ; a friendship begun with the earliest remembrance of some, and which I trust will continue to the latest period of us all : I believe it has a foundation more durable than that of bare outward acquaintance, interest or relation. May we not reverently hope that it is tinctured with something of that which is best of all things, a degree of religious sense ? Happy those who, in this day of jeopardy and scarcity, cherish this precious

sense, not lavishing it away in words, but hiding the Word of life, [whence this sense comes] in their hearts, witness it to preserve them from evil, and treasure up this Divine sense against the day of trial and calamity, which we may expect repeatedly to experience in this uncertain world.

"It is good, my dear friend, to look and lean towards Almighty help in conducting our family affairs, 'in all our ways to acknowledge him, and he will direct our paths;' how beautifully the sweet Psalmist of Israel expresses himself, and what encouragement he gives, 'Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling; for he shall give his angels charge over thee, to keep thee in all thy ways,' &c. May this preserving hand, my beloved cousin, be always about thee and thine!

There is a spirit predominant amongst us, as a people, which wanteth to be great, and seeks exaltation of family and a name *in the earth*, this is ravening and grasping, often disappointed, never satisfied; they are like 'the young lions,' which the Psalmist says, 'lack and suffer hunger,' but he adds, 'they that seek the Lord shall not want any good thing.'

"Thine, in true affection,
"R. S."

R. S. TO HIS SON.

"Dublin, *7th of Fifth Month*, 1776.

. . . . . "Religion, which is an acquaintance with God in spirit, is the noblest principle which man is capable of. But the activity and energy of it is not at man's command. We are to be quiet, passive, and not seek to stir up our Beloved till he please. Let us abide at home (in the house) till intelligence arrives that the Master is come, and calleth for us. Men, willing and running of themselves after the knowledge of religion, as they do after discoveries in natural science, bewilder themselves, and effect nothing that is profitable. Patiently wait, and quietly hope, is the lesson which we should learn. How dry and like ashes our minds are, when the flame of religion (I mean the active, present virtue of it) is extinct.

"Thou hast, my dear Abraham, a weighty charge devolved upon thy youthful shoulders. Thou hast great occasion for wisdom. . . .

"I am, indeed,
"Thy affectionate father,
"R. S."

R. S. TO HIS WIFE.

"London, 1*st of Sixth Month*, 1776.

. . . . . "This is a time and place for deep feeling, weighty, concise speaking, and close attention to a variety of church business. . . . . It seems that this Yearly Meeting is larger than common, and indeed it is an awfully-splendid sight to behold. To be sure, many come, perhaps, in a light mind and vain curiosity, to the general meeting of business: however, there is a noble appearance of valuable Friends, of deep spiritual wisdom and experience. Men of great capacities speaking like children, glorying in being servants of the church, and despising all treasures in comparison of those laid up for them in heaven; contemning every connexion, comparatively, except a connexion with Christ, and those ties which are confirmed and sanctified by his Spirit. . . . . William Dilworth, William Rathbone, and Isaac Wilson are here, endued with gifts, and exercising them in the beauty of holiness, to the edification of the church. . . . . There are young people here, of such a number and sort, as would do thy honest heart good to see them. In the effusion of love and life, and in the torrent of a powerful testimony, in the meeting of business, Isaac Sharpless proposed a nomination for a visit to the counties and places in England. The representatives from Ireland prevailed on the meeting to extend the visit to Ireland. It was very agreeable to see what numbers of the first rank and eminence voluntarily gave in their names for the service; others were nominated by their friends. Some, who were backward in offering themselves at the first sitting, gave up their names afterwards, and seemed as if they durst not go home till they had made that sacrifice.

"There were, I believe, threescore and ten valuable Friends given up to this service, who are to divide themselves and separate to the work. . . . . .

"R. S."

FROM THE SAME TO THE SAME.

"London, 6*th of Sixth Month*, 1776.

. . . . . "I have been these two last nights at Edmund Burke's in Westminster. They have been very kind, and he is indeed an admirable man. . . . . I thank Divine Providence that my relish (I hope prevailing, uppermost, permanent relish,) is for other things. Indeed, the distraction occasioned in the mind, by being of

necessity occupied by two different objects, causes a disagreeable sensation in a spiritual constitution weak as mine. People may judge and think of me, some better, and perhaps some worse than I deserve; but He that sees in secret, at the same time that He knows my infirmities, and that I am as a reed shaken with the wind, sees also, I trust, the sincerity of my heart, and prepares many an offering therein. . . . . The more any of us are impregnated with the seasoning virtue of true religion, the more savoury is our conversation and mutual communication. And, indeed, all of us, young and old, have need, in each of our departments, to feel after and witness its efficacy: we want it for food, we want it for cleansing, we want it in prosperity to limit and preserve us, we want it in adversity to sustain and console us.

"R. S."

From the Same to the Same.

"Woodbridge, 21*st of Sixth Month*, 1776.

"My dear Wife,

. . . . . "I have some hopes that a letter will have arrived at London from you, and that it will be forwarded to me from thence to Norwich, where I expect to be to-morrow night. Their Yearly Meeting is to be there next week. Thou seest how I venture to ramble about; not, I hope, through vain curiosity, nor fleshly ease and security, but with my dear family and the numerous charge committed to us much in my thoughts, and being now and then enabled to commit them all to the Divine protection, and the mediation of the hand of Omnipotence. I doubt not but ye feel the want of me in several respects; however, I hope this excursion may prove of some benefit. I have hereby an opportunity of acquainting myself more perfectly with the general state of the Society, and of knowing some families and individuals very well worth being known. My son is under the necessity of coming more under the burden of the business, which it is very incumbent on him to get experience of, in its various branches and circumstances. He will see the absolute necessity there is of steadiness in his department and line of life, and close attention to the improvement of every pupil, in every part of his learning and conduct, and how under Providence, *that* is the main pillar of the house, under which and by which we principally live; and above all, he will see that our best endeavours are as nothing, without the sanction of the Divine blessing; and I trust, even the embarrassments and trials which he may additionally meet

with, in my absence, will tend and conspire to strengthen a strong cry in him for best Wisdom. . . . . On him, thou knowest, my dearest, that our hopes are much fixed as to outward, temporal view, being the only male remainder of our house. If religion has room to operate in its own way, manner, and extent, in his heart, he will infallibly do well: if he suffers the mixture of the creature to preponderate—the earthly, in any shape, to supersede the heavenly; and his will and choice to incline to the world, its spirit and its wisdom, his progress in the holy path (a path replete with every solid comfort of this and a better life,) will be greatly retarded or blocked up, and his future life disquieted with many a disagreeable alloy. But, (thanks to that Power which has measurably preserved *us*, my dear, as we kept in some degree, our hold of the chain, and which, through great, unmerited kindness, is, I trust, visiting our offspring,) I am comforted in a belief that our son will make the best choice, even choose wisdom of the best kind; and not only choose it, but, with an holy importunity, earnestly pray for it to be his guide and safe-guard, through the intricate labyrinth and perils which may attend him, in his short passage over the stage of this uncertain life: so will the blessing of his dignified ancestors fall upon him, his morning and noon-day sun shine with unclouded lustre, and its splendour illuminate the mild evening of his day. This, my dear, is our earnest wish, not only for him, but for all our dear children. I hope they will each excuse my not writing to them. Till this morning it has hardly been practicable for me, with propriety, to commune with you after this manner. Travelling, public meetings, private opportunities, a variety of feelings, prevent the inclination and the capacity (the 'to will and to do,') from uniting.

"Leaving London the 14th instant, we took our passage in the stage-coach for Chelmsford, the residence of dear John Griffith. We found the good man very poorly in health, his legs much swollen, an asthma and dropsy seemed to be precipitating him towards the grave; yet he was remarkably communicative, pleasant, cheerful, and agreeable: spoke very affectionately of thee: said he remembered thee and thy person quite freshly; I think he said, as if thou wert there before him. I told him of thy love and esteem for him. My heart was united to him. I drew nigh to him, as to a father and most dear friend: my spirit was tendered. He lived two or three days after we were gone from him, and then was gathered to the generations of the just. His remains are to be interred 23rd instant. He commissioned me to present thee with his dear love.

Samuel Neale, James Abell, William Foster, John Pim, William Dilworth and his wife, and I, were all there together. The dear man was below stairs with us in the evening; and, though he had a very poor night, was down with us next morning. We had no opportunity but of conversation with him. We staid till about eleven o'clock that morning. Just about that time a stage-coach came in, which had just room for three passengers. We took leave, in great love and great haste, and got safe here that evening, nearly fifty miles. It is admirable what accommodation there is in carriages, and how little they make of running eighty or a hundred miles. I often think of thee, my love, and thy horse and chaise, and Martin. . . . . .

"This is a very pleasant, quiet town; the people industrious, and several of them rich. Small ships come up to it. The Friends exceedingly kind, and the most free and cordially intimate among one another's families, of any place, I think, that I have yet been in. . . . . Samuel Neale, James Abell, and I, lodge at the house of Benjamin Evans, the principal Friend in the place: a numerous family; and, from the head to the foot, parents and children, as fine, promising, engaging a family, as, I think, I ever saw in our Society. Benjamin's wife is public: her husband, a valuable steady elder, very open-hearted and agreeable: their children not only seem well-disposed and quite Friend-like in their appearance and conduct, but a strong current of heavenly visitation, I am persuaded, runs powerfully, and, I trust, effectually, towards them. The eldest son of the family is married to a very amiable, Friend-like young woman, settled in this place, and has beautiful little children. We have attended many meetings for worship and discipline in this town, generally to good satisfaction. Isaac Sharpless, and our dear friend Samuel Neale, have had good service. Mary Artis lives in this place—is in good esteem—poor in this world; but, I doubt not, rich in faith. She is grown old—seemed much rejoiced to see S. N., but not to know me, or remember anything about *us;* however, gave me some testimony of her unity, which was satisfactory to me. Ruth Follows was here—is hard of hearing—did not mix much in conversation. I was fearful lest she had any way suffered loss. She appeared low, and somewhat distant; but at the conclusion of the Yearly Meeting here, removed all my fears respecting her; revived the ancient amity and unity between us; and baptized my spirit with a supplication so powerful, so extraordinary, and accompanied with such holy energy of eloquence, as I thought was enough to convince

all mankind that could hear it, of the principle of Truth which we profess. . . . . .

" I have not been, nor mean to be, at Edmund Burke's country-seat. He is the same astonishing, bright luminary ;—the same affable, condescending companion ;—the same steady, faithful, cordial friend. His wife, his brother, his son, and William Burke, very kind and friendly ; his son, a sweet, amiable and promising youth. . . . .

" Having written this letter without intermission almost, at one bout, thou mayst think I am almost weary of writing ; though never, I think, of conversing with thee, whom, the longer I have the favour of possessing, the more I love. . . . . Farewell, my dear love ; and be assured I am, with increasing affection,

" Thy truly loving husband,

" R. S."

R. S. to Hannah Plumpstead, Jun.

" Ballitore, [*date uncertain.*]

[On reaching home, after travelling through part of England with S. Neale,] " I hope gratitude for the safe conduct of Divine Providence in this journey, will properly attend my mind. In the several places where we attended meeting, our friend Samuel Neale had good service ; and even in our passing along, as the inward eye was steadily turned the right way, there was a sacrifice prepared, a tender petition put up in secret for help and preservation, and my spirit was enabled, in a particular manner, to intercede in silent yet fervent supplication, for the visited youth, that the gracious intentions of Heaven towards them, might never be frustrated, nor anything be able to pluck them out of the Lord's hand.

" The elders have been removed, and are moving off, a succession is wanting in the church. The call, the invitation is gone forth, the rich dainties of the Father's house are prepared, and all is ready. Be thou, my dear child, one of those who will give up their names to serve the Best of masters. There is no honour like the honour of His service ; no reward like the reward which He bestows. As thou art faithful to the discoveries of His Spirit, in matters comparatively small, as thou surrenderest thy heart in unreserved dedication, and spreads thy garments and all superfluous branches of every luxuriant growth in the way of His coming, great will be thy peace. But if thou sayest in thy heart, to the Divine visitation, " Hitherto will I follow thee, and no further ;" if thou secretest the doves (the seemingly innocent things) when the Master is turning them out of

His temple, and if thou wilt not suffer the bitterness of death to pass upon that which is high and delicate, Goodness and Mercy will strive again and again, but thy way will be long about, and thy wilderness tedious.

"Perhaps, by this time Joseph Bevan and thy sister, have entered into their solemn contract: may they enter into solemn contract with the Author of all their blessings, that they will serve and obey him in body, soul and spirit, all the days of their lives!

"R. S."

In this year, Richard Shackleton gave his second daughter, Margaret, in marriage to Samuel Grubb of Clonmel.

R. S. to his Daughter Mary.

"Ballitore, 30*th of Seventh Month*, 1776.

"As my dear M. bespoke me to write to her, I think to send her a little scrawl. I hope thy dear mother and thou have been bravely since you left us, as (through favour of kind Providence) we generally are. I do not doubt but thou receivest many civilities and marks of affectionate regard from thy friends and new relations [at Clonmel.] People who are civil themselves are generally treated with civility, but the froward meet with those of their own stamp. For my part, when I was lately in England, I did not know what to do with the people's kindness. Indeed, I believe I should have been in danger of being hurt by it, but for one thing. I had got, by long experience, some knowledge of myself, and I well knew that of myself I was poor, weak, unstable, ignorant, insignificant; and that if I had any little capacity to step aright, or drop a word to edification, it was no merit of mine, it was by the grace of *God; a name*, my dear, which I would not make free to write, but that I feel a solemnity unexpectedly cover my spirit, while I thus hold converse with thee. Be thou also careful, my beloved Mary, to centre deep in humility and abasement of self: it is the tree which takes deep root downwards, that is most likely to stand against the storm. This is the spring-time of thy life: may thy tender, innocent heart be open to receive the precious seed, which I trust the great and good Husbandman will condescend, and has condescended, to sow therein; may He also be pleased to water it with the visitations of His love, immediately and instrumentally; may He guard and protect it from every noxious thing! Thou seest how thy elder sisters have made choice of religion, as their principal treasure. Be thou also a wise

child ; and whatever natural abilities it may please the great Creator to endue thee with, or whatever acquisitions or improvements thou mayst make of those natural gifts, by contemplation, reading, or converse, thou art only acceptable in the sight of Heaven, (however man may estimate thee,) as thou takest heed to the grace in thy own heart, to be restrained by its restraints, to do nothing contrary to its gentle remonstrances, and to obey, in humility and simplicity, its leadings and requirings. My dear child, above all things, be humble, be humble. Humility goes before honour : it is the humble whom the Lord teaches of his ways. We have in each of us a certain something, appertaining to self, (it is of the flesh,) which profiteth nothing in the work of religion. This fleshly part is pleased, and nourished, and swells with the praise and commendation of fools ; for wise men would not puff up : and we have need of frequent retirement to the gift, the grace in our minds, that in the tranquil, cool hour of the day, not inflated by vain knowledge, or perturbed by passion, we may, in the stillness of all flesh, hear what this Monitor, this good Spirit, this faithful Witness, says to our states. Perhaps when, figuratively speaking, all men speak well of us, this heavenly, sure, unerring word of prophecy, which preaches to our own particular states, as individuals, will condemn or reprove us. This is what we are to go by, and judge and estimate ourselves by ; and not by the crude, superficial, hasty, partial judgment of capricious mortals, whose favour veers about like the wind. My mind is often exercised in behalf of my children. You are the children of many prayers. You have hitherto been a great comfort to your dear mother and me, and we have no greater joy than to see you walk in the Truth. It is neither in our will, nor in our power, to do great things as to this world, for you. We are not like many others who have large possessions and lucrative business. Providence, in the wise distribution of his favours, has allotted us a lower rank in life ; yet, with industry, care, and prudent economy, he has enabled us to procure a sufficiency. And indeed a great redundance is not desirable : the lip of Truth has pronounced how hard it is for a rich man to enter the kingdom. A little sufficiency of the things of this life, enjoyed with moderation, and under a renewed sense of the Divine blessing, is all that I think we should wish for ; and when obtained, should be cause of deep, and humble, and fervent gratitude to our great Benefactor.

" So, my dear, I have unexpectedly written thee a long letter, instead of a short scrawl. I was writing to thy dear mother, and whatever was the meaning of it, I could not enlarge as usual to her ;

so I turned to thee, and found greater facility and fluency. Not that I think my letter to thee is any thing extraordinary, as to its value, or that I had any extraordinary influence to write it. But so it fell out: these things occurred, and I venture to pen them down, in a degree of freedom of mind. And, indeed, without such freedom, we should be cautious of writing or speaking on the solemn subject of religion. Our own spirits, as human creatures, may agitate other matters; but the Spirit of Christ in us, should more or less open our understandings, and give liberty, when we meddle with the things of his kingdom. Perhaps I may not very often again, at least for some space of time, converse with thee on this awful theme; but whether present or absent, speaking, writing, or silent, be assured I am, with the closest feelings of paternal love,

"Thy truly affectionate father,

"R. S."

From R. S. to his Wife.

"Ballitore, 1*st of Eighth Month*, 1776.

. . . . . "We are not to judge by outward appearances. There may be great exactness in keeping to the letter of the discipline, and a good form, when either the overcharge of temporal concerns, or indolence of spirit, or permission of wrong things in their families, may preclude the flowing forth of good to individuals; and when divers of such individuals are collected together, sometimes darkness and heaviness will be felt, more than light and life. . . . . I am persuaded thy honest, faithful heart, loyal to thy Sovereign, true to His testimony, and zealous in His cause, is approved of by Him who knows the heart; and if *thou* dost not go a good gait at last, I do not know what will become of some of us. . . . . .

"R. S."

From R. S. to his Son.

"Dublin, 2*nd of Eleventh Month*, 1776.

. . . . . "We may expect good cheer in good company, but may be disappointed. It is our great loss, as a people, that we so much stand looking one upon another. Ye men of Jerusalem, why stand ye looking one upon another? 'Jesus, whom ye seek, is not here'—is not to be met with by looking for him in this manner. 'If ye seek him, ye shall find him.'

"We profess and hold forth a spiritual, supernatural principle, as the essential, vital part of religion; enabling us both to live, (be

spiritually alive,) to know, and to will and to do, as Christians. The world denies this principle, so stumbles at the threshold. It is hard, perhaps impracticable, by dint of reason, to convince even rational men of things which are above reason—which are supernatural. They must be convinced by supernatural means, even by the effects of that power which they deny: these effects, to be seen and felt in the lives, conversation, and word and doctrine, of the professors of Truth, who live in, and are guided by the power of it. . . . . .

"R. S."

FROM R. S. TO D. C.

"Ballitore, 19*th of Twelfth Month*, 1776.

"MY DEAR COUSIN,

"We have all need to witness a taking deeper root in the ground of Divine love, and to have our affections to created objects bounded by it, that so when the storms of adversity assault, our spirits may know a stability and support in the day of trouble, which nothing less can procure for them; that when the world speaks trouble, Christ Jesus may speak peace to our tossed minds. May this continue to be thy anchor and thy refuge, my dear friend. As men and women, we are fallible, and diversified as to tempers, habits, and dispositions, so that even the children of the heavenly family, may differ in sentiments and opinions about earthly things; but as these cannot live without getting their food in due season, their participation together at the Lord's table renews their amity and brotherly kindness, and the love of God melts down the hardness of the natural part, so that in malice they are children, and love as brethren; that is, their falling out is like that of little children, a little pettish fit, and soon over, and their love to one another is like that of brethren and sisters of the same family, in which an elder or wiser child may exhort, reprove, and even correct, a younger, or more giddy one, but still the brotherly kindness and common good of the family be uppermost, and the bond and cement of the whole.

. . . . . "I make no doubt but that thou art well aware of the caution which we parents ought to use about companions for our children. Youth is often full of emulation, sanguine in expectation, fond of novelty, ready to form friendships. The leaven of companions of the same age is very powerful. We should as much as possible, procure for our children associates that are better and wiser than

themselves, and encourage an intimacy with such. But we live in a world of mixture, and this cannot always be effected; however, it should be still in the scope of our views and contemplation."

. . . . . "Old age, to be sure, will come upon us in a short time, if we be not first numbered to the silent grave. I wish we may all, while strength and capacity is afforded, make good use of the present time, which only is ours. An insidious enemy lies at the door of our hearts, and our houses, waiting for an entrance. It is his delight to break down the fence, and mar the beauty of the pleasant garden, which Divine culture has made comely and fruitful."

. . . . . "I wish the great and repeated labour bestowed may be crowned with success; and, indeed, I believe it is not altogether in vain, for I am persuaded many of our youth, are under the renewed visitation of heavenly regard, and others would be in danger of a still further backsliding, were it not for the efficacy of these instrumental calls, invitations, and expostulations. May we, who are more advanced in years, witness a being deepened in our spirits, and wait in humility and patience at the King's gate, abide, take up our residence, tarry at Jerusalem, till it please the Author of every good and perfect gift, to endue with power from on high!

"R. S."

R. S. to Hannah Plumpstead, Jun.

"Ballitore, 21*st of First Month*, 1777.

"There is nothing appertaining to man more noble and glorious, than the cause of religion, and an eye is now and then opened in us, which sees it to be so: but unless we be diligent in spirit to have this sight renewed, and this vision of life repeatedly impressed on our understanding, in our frail state, the things that are present will be apt to operate more forcibly upon our nature, than the things which are to come. The splendour of this world, and its spirit, in some shape or other, will be ready to dazzle our view, and hinder us from seeing the intrinsic beauty and comeliness which is in the Truth. I have at times pondered why the visitation and call of Divine condescension should be so universal, and yet that there should be so slender a succession in this generation, of serviceable gifted men and women in our religious Society. I have thought the defect has been here,—that the visited of the Lord have not

sufficiently humbled themselves under his hand, nor gone down the number of times appointed them to wash in Jordan, so they come not up sufficiently cleansed, they are in some degree, but not altogether clean, there still remains some of the old disorder to be seen, their flesh is not like that of little children, of whom it is said, 'Of such is the kingdom of heaven,' and to whom the mysteries of the kingdom are revealed.

"I wish for thee, dear friend, to walk steadily in the path of an humble follower and disciple of Christ, that thou mayst witness him to be a Comforter indeed, and experience those consolations which flow as a river into the hearts of those, who in the fulness of dedication, offer up their all to him, and are desirous, above all things, to walk acceptably before him.

"R. S."

R. S. to his Son-in-Law.

"Ballitore, *25th of Sixth Month*, 1777.

"My dear Samuel,

"With great pleasure yesterday evening I received thine, giving account of thy dear wife being on the recovery (from a fever.) I hope thou wilt have to continue us like favourable reports, till she is able to confirm them with her own hand. I am in sentiment with thee, that this trial may have been permitted for good purposes: we may see thereby, and by numberless instances, how uncertain is the state of human prosperity, and how soon the fairest buildings of our imagination, our schemes and our hopes may be dashed to pieces. We live in a world, where, from a multitude of causes, we may be made most wretched and miserable, and miss of a place of rest hereafter. What need have we then to walk awfully in humble thankfulness, when we enjoy all the necessaries and conveniences of life, and when this life is rendered by our Almighty Benefactor not only tolerable, but comfortable: yea, when in the infinity of his condescending goodness, he is graciously pleased to superadd to his temporal favours, the visitations of his Holy Spirit, to prepare us for, and afford us an earnest of eternal salvation. May you, my dear children, keep your vessels, your hearts, clean and empty, waiting in abstractedness of thought and nothingness of self, that these vessels may receive some of the blessed effusion, which will preserve you, will strengthen you to go through the duties of this life with alacrity, and qualify you to be of some service in the church in your day. I have unity with you both, in your baptisms, in your dedi-

cations, and in your resolutions, that you will choose the Lord and his service, and not the world and its spirit, for the lot of your inheritance; and the petition of my heart is for your growth and establishment in the most precious Truth. Amen!

"R. S."

R. S. TO HIS DAUGHTER G———.

"Ballitore, *3rd of Eighth Month*, 1777.

"MY DEAR MARGARET,

"I am glad once more to receive a letter from thy own hand. I wish us to be preserved thankful receivers of the many favours conferred upon us. May we be still kept in a sense of our weakness, and wretchedness, and insufficiency without Divine protection and assistance, that we may look and lean to the Lord, who is omnipotent and omnipresent, and, from one season to another, cultivate an acquaintance with him, through the means which he has allotted for that purpose, his Spirit placed in our hearts; by the operation of which, petitions and offerings are prepared, and ascend with favour and acceptance to our common Creator and Benefactor, who is worthy of a whole burnt-offering from each of us; even a total dedication of our all to him, from whom we have all, and by whose special goodness and mercy we yet remain, I hope, in degree alive, in every respect, to make mention with gratitude and reverence of his excellent name. . . . . .

"R. S."

E. S. TO HER DAUGHTER S. S.

"Ballitore, *15th of Eighth Month*, 1777.

. . . . . "Thy father, M., and I, set out for Moate, Fourth-day week. Our journey was attended with some little difficulties, but we were greatly favoured in getting safe home; and, as our motive for going was, to be found in the way of our duty, I hope it was acceptable. The public service of the meeting seemed chiefly to rest upon that faithful servant, Elizabeth Robinson, though most of the ministering Friends who were there, had acceptable service also. All tended to the one thing,—that is, to promote reformation amongst the professors of Truth, that they might become possessors of it; which would be of more real value to us, by far, than any or all earthly enjoyments. So thou, my dear child, seek early and late for this pearl of price! Forget not the constant, inward watchfulness unto prayer, that thou mayst be preserved from the many temptations

that await thee on this stage of life. Beware, lest thy mind, through unwatchfulness, be too much drawn away after trifling objects. I do not mean admiring the beauties of the creation, which leads to adore the Power that caused them to be; neither the improvements of sensible, useful members of civil society; but many things that may present in variety of company, conversation, &c., though I hope thou art not in the way of such things, as many other young people are, who are much to be pitied. And those who are favoured with a careful education, have cause of humble thankfulness to the Author of all our blessings, that he was pleased to cast their lot in the way to be directed aright, while so many of our brethren, by creation, remain in darkness; not being directed to look to the light to be their Leader, and the anointing to be their Guide.

"E. S."

R. S. TO HIS SON.

"Dublin, *4th of Eleventh Month*, 1777.

. . . . . "It is a capital favour to have a sound mind in a sound body. Indeed, the favours conferred on our house are very great and very numerous: the principal is the *Divine visitation*, which I wish may be embraced with due gratitude and humility by us all. It is an holy thing, not to be trifled with, not to be put in competition with any other thing; not to be put off with a 'Go,' and tarry yonder, and 'at a convenient season I will call for thee;' but received with open heart, and into the uppermost chambers there. Next, health of body. Then, kind, and tender, and dear relations and friends, and the means of procuring every necessary of life. Let none of these favours escape our notice, but be the subjects of our grateful contemplation; that so He that delights to do His creatures good, in blessing may continue to bless us, and to protect and help us. . . . . .

"R. S."

FROM R. S. TO D. C.

"Ballitore, *15th of First Month*, 1778.

"MY DEAR COUSIN,

. . . . . "With respect to America, I am jealous lest some of our active, zealous friends there, have been too sanguine for British Government:* even dignified personages in our Society, when from

* During the time of the Americans' struggling for independence.

under the fresh anointing, and meddling with matters out of the line of their proper business, may err in judgment, mistake their duty, and bring on themselves troubles, which the great Controller of human events, would, perhaps, have made a way for their escaping, if they had cast their care upon Him wholly, confided implicitly in Him, and only maintained in simplicity the testimony which we are called on to bear against all wars and fightings, without busying themselves concerning the right or wrong of the contest. Let that be as it may, our brethren in affliction claim our tender and true sympathy,—our prayers and petitions when able to offer them. For indeed the time of trial may be nearer to this land than we are aware, and all the fortitude which we can procure from the Author of all good, and the strengthening unity of our friends, may be little enough in the day of general calamity.

"I am, my dear D.,

"Thy affectionate friend and kinsman,

"R. S."

FROM THE SAME TO THE SAME.

"Ballitore, *5th of Seventh Month*, 1778.

"MY DEAR COUSIN,

. . . . . "Thy account of T. C. is very agreeable, hope it will please divine Providence to spare him, and sanctify this dispensation to him. We want sanctified spirits amongst us; we have worldly-wise people, we have some tolerably skilled in handling the outward law, and we have half-baked cakes; but spirits tried as gold is tried, refined, baptized seven times, and so purified, we want in the house. . . . . It is likely thou hast heard of two of our Friends in America dying of the camp fever, in the place of their exile, John Hunt and Thomas Gilpin, that the former had previously suffered the amputation of his leg; I am told that the survivors obtained liberty to return home, on the application of some of their wives to the Congress. . . . . We hear that dear, honest Thomas Gawthorpe has been deeply dipped into sympathy with Friends there, so that in consideration of their distress and famine, he could not eat a pleasant meal himself; that one of his daughters had saved £50. in his absence; that on his coming home, he immediately inquired into her savings or earnings for him, and finding that she had got together that sum, and had put it out to interest, that he immediately took it up, and applied it to the relief of his suffering brethren in America, though perhaps it was the bulk of his living. . . . . .

"The good prospect there is of thy whole flock, manifests under whose gracious care and protection they have mercifully been, even His whose covenants and promises are sure. May it above all things be our solicitude to cultivate an interest with Him, who has all power in His hand, and controls human events at His pleasure; in the first place, taking diligent heed to ourselves, and then as we feel our minds enlarged and influenced, not only temporally, but spiritually, 'ready to distribute, willing to communicate,' which is the way to 'lay up in store a good foundation against the time to come;' and to this we are also further encouraged by this expression, 'to do good, and to communicate, forget not, for with such sacrifices God is well pleased.' How widely different are the consequences annexed to the condition of, 'If ye be willing and obedient,' and that of, 'But if ye refuse and rebel!' In our little communications of this sort as Truth may open our minds, let us attend to the apostle's remark and exhortation, 'He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully;' and let us give, not grudgingly, or of necessity, for 'God loveth a cheerful giver.'

"R. S."

On the 22nd of Seventh Month, 1778, that respectable woman, Deborah Carleton, died, at the age of sixty-five. The following letter gives ample testimony of her estimable character.*

R. S. TO HIS DAUGHTER G———.

"Ballitore, 27*th of Seventh Month*, 1778.

. . . . . "Our loss, to be sure, is great, in thy beloved aunt, Deborah Carleton, as she was both a sensible and sincere woman. She was watchful over our interests, and over the interest and welfare of our children, with an anxious, tender, affectionate solicitude; and, as she had long experience of the world, was very capable of advising respecting it.

"The children, as might be thought, mourned, and will mourn the removal of so near and dear a friend, relation, guardian, assistant,

* In the almost maternal care which, as has been before remarked, D. C. extended towards R. and E. S.'s children, she was aided by an excellent servant, Elizabeth Widdows, whom she brought up from a child; who was religiously inclined, had a good understanding, and was not without some literary taste. She assisted her mistress in giving a bias to the minds of her interesting charge, in favour of what was good and honourable; and was justly esteemed and beloved.

instructor, and companion ; but the dispensation will, I trust, be of benefit to their spirits, and time will wear off the keen edge of grief. She died the 22nd, and we interred her remains yesterday, after the rise of the forenoon meeting. It was concluded best not to bring them to the meeting. The dead was not there ; but, through infinite kindness, the living who attended were favoured with the baptizing power and presence of the Lord. Our dear friend James Gough came from Dublin on the occasion, and had a good time in testimony at the meeting : in testimony again and supplication, with renewed evidence of good, at the grave. The exemplary life and good qualities of the deceased were spoken to, in allusion to Cornelius the Centurion : ' Thy prayer is heard, and thine alms are had in remembrance in the sight of God.' And it is the crown of our comfort, that not only her passage out of this life was made so easy, that at the last she seemed only to cease to breathe ; but at the solemnity of her interment, there was felt so strong and well-grounded a hope of her translation from a painful body to a place of rest and happiness, which hope was borne testimony to, I think, in a good degree of the life and authority of Truth. Our invaluable, steady, sincere friend, Elizabeth Pike, who is so hard to be prevailed on to pay visits, or stay unnecessarily from home, has continued with us ever since, and does not purpose to leave us till to-morrow. I think I never knew such another, (man or woman,) for firm, steady friendship : her company is of great use, and a consolation to thy mother. She came with intention to administer comfort to my dear sister ; but that comfort was reserved for her survivors. . . . . I doubt not the kindness of thy friends and relations in visiting thee in thy trouble. Give all our dear love to them all. I love them that love thee. E. Pike joins us in dear love to thee. May kind Providence bless and protect thy little ones, saith thy truly affectionate father.

" R. S."

From R. S. to D. C.

" Ballitore, 15*th of Eleventh Month*, 1778.

" My dear Cousin,

" It is not for want of thoughtfulness about thee, that I have been silent while thou hast been in trouble. Bare words are easily spoken ; but to minister consolation, by words or any other mode, is not at our command. There is a treasury, a repository, but we do not keep the key of it. Thou knowest it to be so. It has been

opened for thee by Him who keeps the key. He has fed thee out of it, and sustained thee with hidden manna, His love was always to thee, and His chastisements have been the stripes of a tender Father. Yea, I believe, He will never leave thee nor forsake thee. Thou hast passed, and may have again to pass, and we all have had to pass, through the gloom and horror of the shadow of death, in respect to our near friends and relations; but the arm of God's power is sufficient, and it only is sufficient effectually to support and comfort our spirits in these trying hours. Look that way, my beloved friend, and let thy dependence be there. So shall these momentary afflictions work the end for which with unerring wisdom, they have been sent, even to reduce and refine thee as pure and beaten gold, to fit thee for more fully coming up in thy several duties in this life, and prepare thee for a state of unmixed felicity in the next. In seasons of this sort of domestic troubles, kind friends and courteous neighbours are apt rather to overload with their visits: they mean to help, but they sometimes hurt by detaching the mind from a silent solid waiting for the springing up of the well of true consolation. Many are strangers to the efficacious virtue which proceedeth from Him, the hem of whose garment we should industriously press through the crowd, that we may touch with a lively faith, and witness thereby a renewal of our spiritual strength. But as we become weary of such comforters, and retire to the Beloved of souls, pouring out our prayers and tears before him, that he may be pleased to continue us and ours in his holy keeping and disposal, that he may correct us, but with his judgments and not in anger, lest he bring us to nothing; then he is pleased to speak peace unto us, and we see that it is in mercy and in perfect wisdom that we are thus tried and proved: so can bless his name who gives and who takes away at his pleasure, and an humble dutiful acquiescence with his will possesses our souls. May this be, and I have no doubt but this has been, thy experience, my dear cousin, and I rejoice in the belief that as thou becomest more and more sequestered, separated, and dedicated, thou wilt more and more feel of that substantial, everlasting good, which is superior to every possible calamity, whether public or domestic. In the fresh sense of cordial amity replenishing my heart with endeared love to thee and thine, I dearly salute you and bid you affectionately farewell,

"R. S."

FROM THE SAME TO THE SAME.

"Ballitore, 29*th of Twelfth Month*, 1778.

. . . . . "The accounts now most recent among us from America are, that Friends there have suffered exceedingly in their property, Thomas and Susanna Lightfoot among the rest,—that there were 178 Friends in prison in Philadelphia, mostly for refusing to bear arms; —that two Friends, Abraham Carlisle and John Roberts, (the latter a rich man having a large family and of good esteem,) were under sentence of death, and confined in the dungeon,—that one of them had his legs much hurt, some said cut to the bone by the straitness of the fetters,—that application had been made to Congress, and orders given to have them eased: in short that extreme sufferings attended our Friends there, information being taken against them from any envious person that chooses to accuse them. . . . . .

"Thy truly affectionate friend and kinsman,

"R. S."

R. S. TO HIS SON.

"Ballitore, 13*th of Second Month*, 1779.

. . . . . "I hope to be at the solemnization of your marriage, and trust that if we keep to a right preparation of heart, the Great Master will favour us with his presence. Thou sayst, and truly, that solemnity causes inward strength; but the heart must witness a preparation for the solemnity. This preparation of heart, this cleansing our way, is only effected by taking heed thereto, according to the dictates of the in-speaking Word. Keep pace with this, and in all your previous transactions do nothing contrary to this, and I doubt not but you will be strengthened to go through the public part which you have still to act, in a manner suitable to the occasion. Remember the advice which Mary gave at that honourable marriage, to which both Jesus and his disciples were called: 'Whatever he saith unto you, do it;' and the consequence was, that the plain, simple water-pots for purification, were made to contain most excellent wine. You are both very dear to me: I love you both as one. You are the companions of my thoughts, and subjects of my prayers. You must bear with me then, if, with parental tenderness and affection, I earnestly recommend to you the path which leads to present and future happiness. It is not a path in which the world walks, for the friendship of the world is enmity with God,—but it is a path of holiness and self-denial; it is a path of lowliness and purity, but it is a path in which is found substantial peace. May

you walk hand in hand through life in this path, encouraging one another in every good word and work, true helpmates in prosperity and adversity; 'looking unto Abraham your father, and unto Sarah that bare you,'—*i. e.* calling to your frequent recollection your ancestors, male and female, from whom you are descended; men and women devoted in all their noble faculties to the cause of Truth, which is the cause of genuine Christianity; worthies whose names are of sweet memorial, and will very probably be transmitted, with real honour, to latest posterity. 'Mark the perfect man, and behold the upright; for the end of that man is peace.' And it is the end which we should still keep in view. . . . . .

"R S."

On the day on which his son was married to Lydia Mellor, R. S. wrote to his wife.

"Dublin, 23*rd of Second Month*, 1779.

"My dear Love,

"This day is over: it is near nine o'clock. It has been a memorable day, to be commemorated by me and mine with humble gratitude. The meeting was solemn and favoured. The spirit of thy poor husband, prostrated in reverent, humble gratitude, and baptized in the deeps. Surely if this connexion was not of the Lord, surely his power would not be so evidently felt in the solemnization of it. Gratitude, my dear, gratitude has overcome my heart for this addition of favour. We have had this evening a good religious opportunity after tea, in which dear James Gough was, I think, well concerned; as he was remarkably in the public meeting, both in testimony, before the parties took each other in marriage, and afterwards in supplication. . . . . .

"Lydia is really an engaging young woman. I hope we shall have comfort in her, and that she will do her husband good, and not evil, all the days of their living together. . . . . .

"R. S."

By this marriage another branch was grafted into the stock of this family; a branch bearing good fruit, in every sense of the word; worthy of her descent from Margaret Fell, (Fox;) and helping to fill the vacuum, and heal the wound, caused by the recent loss of a beloved relation, (D. C.) On his son's marriage, R. S. resigned the school to him, and retired to the house where his father had lived.

It may not be unappropriate to make a short mention here, of some of those domestics, by whose upright conduct and fidelity R. S.'s pious concern for the right ordering of the family had been essentially promoted. A young Friend from the county of Wexford was servant to R. S. and his first wife: she was a person of much simplicity and little cultivation, but truly wise in having 'chosen the good part,' which was 'never taken from her.' She married James M'Connaughty, who also settled in the family. This worthy couple had no children, but they loved those of their master with nearly the same affection as if they had been their own; and this love was fondly returned, and a tender respect paid to their memory, by those whose infancy they had cherished, and whose youth they watched over for good. James, after some years, took a mill of his master, and removed to it, obtaining, in the country, the title of 'honest James.' He died in 1780, of a short illness, and his widow returned to her master's house, where she survived him ten years. They had been blest with mutual happiness in each other, and with the protection of Him whom they loved above all. For several years the station of housekeeper at the school was also filled by a religious Friend.

The dwelling which became the residence of Richard and Elizabeth Shackleton, when they relinquished the important charge that had devolved upon them, received from R. S. the name of the *Retreat*. Here, loosened from the ties, and released from the responsibility which had in some degree limited their general sphere of action, they became still more dedicated to the service of the Society.

R. S. to Hannah Plumpstead, Jun.

"Ballitore, *4th of Fourth Month*, 1779.

"My own little family is very comfortably settled, and my desires are, that our present ease and tranquillity may be received at the hand of the munificent, merciful Donor, with humble gratitude and devotedness of heart, that He may be graciously pleased to continue to us His benefits and protection. His eye, my dear friend, marks us: He sees whether in prosperity we acknowledge Him, the author of it, and whether He be the principal in all our thoughts. He is a Friend, who, if we give ourselves to be limited and directed by Him in prosperity, will, as we cling closely to Him, effectually help us in the day of adversity and distress.

"Samuel Spavold, and Thomas Carrington, after paying a very

acceptable visit to Friends of this nation, in all, or most of their meetings, and many of their families, have lately, I understand, sailed for Liverpool. You have now, I suppose, our dear friends, Samuel Neale and Joseph Garratt, with you. I believe they will be helped with best help in their Master's service, that they will go down deep, and bring up memorials of the authenticity of their commission. I wish the hearts of those amongst whom they labour, were as open to receive the Master and his doctrine, as their ears are open to receive the message of his servants. . . . .

"R. S."

In 1779, Sarah Newland, a valuable Friend and approved minister, was concerned to visit the meetings of Friends throughout this island. R. and E. S. who knew her worth, her patience, and her trials, united in the general concurrence of her friends with her prospect. They did more: they yielded to a like impulse, and gave her their company and conveyance for travelling. It was an arduous undertaking; but in simplicity and singleness of heart they accomplished it.

In this journey, E. S.'s notes mention several Friends then living, about eighty years of age. Amongst them, Joseph and Abigail Smithson, who feeble and aged as they were, accompanied them some miles to the next meeting; John Wright of Ballinclay, who had built a new meeting-house at his own expense, and gave to Friends a lease of it, and of a piece of ground for a burial-place. She concludes, 4th of Eighth Month, 1779: "Got well to Ballitore, with humble thankfulness in our minds for the many favours and preservations afforded to us, and for the blessing of peace in the discharge of this office of friendship and duty."

During his absence from them, R. S. enlivened his family by his pleasant and instructive correspondence.

R. S. to his Daughter Deborah.

"Dungannon, 13*th of Fifth Month*, 1779.

. . . . . "My dear child, I am going about espousing the concern and engagement of another, for the propagation of true religion, and sometimes feeling some degree of engagement in my own mind for the same. Thou mayst, therefore, expect that my letters should contain and convey some religious matter and tincture. But I seldom find any opportunities, of a religious kind, more deeply and solidly beneficial to my spirit, than those which I meet with in my seasons of private retirement at home. To this assiduous, diligent waiting for, and seeking after, the resurrection of a Divine life,

inwardly stirring in their own minds, I above all things, recommend my dear children, as the surest way to be preserved, as well as to grow and thrive in religious experience.

"R. S."

From the Same to the Same.

"Lisburn, 18*th of Fifth Month*, 1779.

. . . . . "There is a number of young people up and down, hopeful and promising, who do not prefer the tinsel vanities of this world, to the substantial comforts of Divine favour. They are not compatible together: the idol which the uncircumcised nature worships, cannot stand where the ark of the testimony dwells. We must choose which we would serve; and on making a right choice, and persevering therein, depends our everlasting happiness. Oh! my children, be wise, and make glad the hearts of your tender, affectionate father and mother, who watch over you, with a solicitous care, for your good. Be humble and be meek, that you may be taught of the ways of the Lord, and your understanding guided in sound judgment. So will you be as happy as the condition of mortal man can be; in yourselves feeling renewedly the evidence, assurance and earnest of a blessed immortality, and you will come up successors in the maintenance of the noblest Cause which ever was, or ever will be upon earth. No honour equal to that of being the servants of Christ; no wages of such high value as he liberally bestows. The time hastens, with unremitting speed, which will decide on each of us. The past is irrevocable, the future uncertain; therefore, NOW is the accepted time, and NOW is the opportunity which should be laid hold on, and diligently improved by us all, and each of us.

"R. S."

R. S. to Lydia Shackleton.

"Waterford 17*th of Seventh Month*, 1779.

"My dear Lydia,

"When I had written one side of a letter this morning, herewith sent to thy husband, I received an affecting epistle from him, dated as yesterday. His lines, (for I know his honest heart) are the genuine effusions of a mind then immediately impressed with a lively, tendering sense of multiplied heavenly and earthly favours. May it be your care, renewedly to seek after the arising of the virtue and power of Truth in your minds, which will enable you often to

put up such offerings—offerings grateful both to God and man! I accept, with joy, this incense of gratitude offered to me; and I pray God to cherish in the hearts of you both, those humble, sweet, and grateful sensations which are of his own kindling, and find acceptance with him. My beloved children! your station allotted you in life is arduous and complicated, and ye cannot fill it up, with propriety, without Divine wisdom. Make it, therefore, (as young Solomon did,) your first choice, that ye may go in and out, (*i. e.* in the modern phrase, behave) wisely before your numerous family, and the necessarily consequent numerous connexions and appendages of it. The friendship which the world professes is, generally, capricious and insincere: their favour is deceitful, and their applause uncertain; but, by commending ourselves to the consciences of all men in our dealings with them, and, in the way of our occupation, doing service to God rather than to man, we shall be upheld over and above the fluctuating tempers of men—over their insidious smiles, as well as their over-bearing frowns. So help you God, in his mercy, prays your truly affectionate father, who has tasted of good and evil, and has had some experience in the ways and manners of men; and who, upon the whole of his observation and his feelings, bears this testimony to you, the objects of his dear, parental affection, that to walk humbly in the fear of the Lord,—to act in all respects consistently with His law, written in our consciences,—and to be diligent in cultivating seasons of renewed acquaintance with Him, by inward retirement, are our combined duty and interest.

"With great propriety and delicacy thy husband also makes me acquainted with the pleasing prospect of the continuation of our name on the earth; a name not rendered (that I know of) illustrious among men by wealth, worldly honours, and titles conferred on the possessors of it; but which has been made respectable by several of our ancestors, who, in their measure, walked with God; and God took them, and gave them a name among his saints in light. . . . . .

"For the first time I subscribe myself, with great pleasure,

"My dear Lydia's affectionate father,

"R. S."

From R. S. to Hannah Plumpstead, Jun.

"Ballitore, 15*th of Eighth Month*, 1779.

"My wife has been accompanying a valuable ministering Friend, in a concern which she had to pay a religious visit to some parts, and I

apprehended it lawful for me to go along with them and take care of my wife. Few places where I have been, pleased me better than Samuel Neale's. His dwelling is a short walk from the city of Cork, it is neat and elegant, and commands a delightful prospect. He became possessed of this place by his wife, a pleasing, sensible, religious Friend. Samuel, (as a bishop should be,) is given to hospitality. The pleasantness of his dwelling, but more especially his agreeable, edifying conversation, brings many persons from the town to visit him, and on a First-day, there is generally an opportunity at his house, when the young visited plants are watered by gospel showers. How noble and pleasing is it thus to answer the end of his creation, and to devote himself, and all that he has, to the exaltation of his Master's cause, and the good of souls.

"My son and his Lydia go on so far, I hope, prosperously, they have the burden of the business upon their shoulders, by which we are exonerated from a good deal of cumber; but yet, diligence, diligence, seems necessary for us all, and by how much more, through the power of Divine Providence, we are made exempt from worldly care, by so much the more industrious we should be, in feeling after the operation of Truth on our mind, to prepare the daily sacrifice for ourselves individually, and to qualify us to walk acceptably and perform our relative duties aright. For my part I think I never felt myself so poor, so weak, and in so great need of condescending, all-sufficient Help, in every respect, as of late. This, I own, is a state that I love, for without a sense of our wants, how can we cry to our heavenly Father, and what help and relief is so effectual as even a little that cometh from him?

"There is great and urgent necessity for each of us to be alive and strong in the root; if all be well there, the sap will rise in its season, and branches, buds, leaves, and fruit, will follow in course.

"R. S."

From R. S. to D. C.

"Ballitore, 22*nd of Eighth Month*, 1779.

"My dear Cousin,

. . . . . "——— and her brother do not hit it together right, though they visit and speak. This difference, hardness, shyness, where it gets in and makes a lodgment, effectually drives out all that is good. People may be moral in their lives, plain in their appearance, orthodox in their opinions, and even active in religious Society; yet if this charity, this pure love of God and man, which is of Divine

original, be wanting, what are they? Not Christians, I fear, in reality,—at least some have not so learned Christ. My beloved friend, keep thou much alone, and unconnected in fellowship of spirit with any, except such as thy spirit is drawn near to in the depths of humbling baptism. This wait for often; be this thy home, where thou wilt find charity to begin, and to diffuse itself in thy mind, and spread towards the household of faith, and mankind in general. In this state thou wilt see what is thy duty, and be fitted for the performance of it; make no more vain excuses, nor be reasoning as with flesh and blood. The Lord, whom I trust, my very dear cousin, we would wish to serve, is gracious indeed, and merciful, and long-suffering, yet we may weary him, as it were, with our reluctances and disobediences, as he complained of his people formerly, 'Thou hast not brought me the small cattle of thy burnt-offerings, neither hast thou honoured me with thy sacrifices:' even the small cattle he does not despise at the hand of his own poor; they offer according to their little ability, and therein they rejoice, and, as they continue faithful, will witness an increase of their joy. Happy indeed, above all people, are the Lord's servants; He has himself pronounced and discriminated their happiness in contrariety to others—'Behold my servants shall eat, but ye shall be hungry; behold my servants shall drink, but ye shall be thirsty; behold my servants shall rejoice, but ye shall be ashamed; behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.' This subject has quite unexpectedly turned up, I will leave it, and make no apology to so near and dear a friend. . . . . .

"I am, my dear cousin,

"Thy truly affectionate friend,

"R. S."

R. S. to his daughter Mary.

"Ballitore, 29*th of Eighth Month*, 1779.

. . . . . "Paul Kenna's family have been in a fever. The mother recovered; the father's state still doubtful; the son, their only child, the prop and comfort of the family, a fine, hopeful youth, has just now expired. Surely this is a vale of tears. We had need take care of health while we enjoy it: we ought to be exceedingly thankful for it, as well as for the tranquillity, public and domestic, and those necessaries and conveniences of life which we still enjoy. . . .

"R. S."

Soon after the date of the above, the daughter to whom it was addressed was seized with a fever in Dublin, at the house of the kind family friends, Joseph and Elizabeth Pike, where she experienced such kindness as claimed and excited strong emotions of gratitude. Her mother and sister went to her, and attended her through a dangerous illness. Her anxious father on this occasion thus expresses himself.

R. S. TO HIS DAUGHTER DEBORAH.

"Ballitore, 16*th of Ninth Month*, 1779.

"Thy letter, my dear Debby, be sure, alarmed us yesterday, though couched in the most moderate terms. We hardly know sometimes how dear persons and things are to us, till we are in danger of losing them. . . . . I know, and at times feel, the instability and uncertainty of visible enjoyments. I am sensible that we have not long to stay together on this earth. Our conflicts and troubles here will soon be over; and if, through the mercy of Divine Providence, we be preserved from evil while here, our souls will be centred in rest and peace hereafter. It therefore becomes us all to seek after resignation, and submission to that high and holy Hand, which doth all things well. Perhaps, by this dispensation of affliction and pain, He means to reduce the creaturely part of our dear child; to purify her spirit, and prepare it to offer those sacrifices without blemish, with which He is always well pleased: sacrifices not kindled by the fire of her own lively imagination, nor offered upon an altar raised by any artificial tool; but those spiritual hymns, and songs, and melody, which are of Divine origin, and still tend towards their Original, ascending and descending, like Jacob's ladder, which had communication between earth and heaven.

"In the tenderest manner whisper in my dear child's ear that I love her very dearly, and hope in due time to embrace her in my fond arms;—that the neighbours, and friends, and relations here are very inquisitive about her;—and that her speedy recovery is the subject of our earnest desires. It seems unnecessary for me to say further, while her tender and excellent mother is near. . . . . I need not bid thee do all in thy power to keep up thy mother's spirits; but I charge thee, endeavour to support thy own.

"R. S."

R. S. TO HIS WIFE.

"Ballitore, *Ninth Month*, 1779.

. . . . . "I am thankful that through all, and through all my own many infirmities, I have a place in the hearts of the generality of my friends; having been preserved from retaliating evil for evil, but still endeavouring to overcome evil with good. And I am thankful that, as to natural things, the little meal in the barrel, and the little oil in the cruse, has not, through the favour of our great Benefactor, yet failed; nor is the spring of humble, and I trust holy gratitude, dried up in me, for the capital favour of such a wife and such children as I am blessed with; but, on the contrary, I may figuratively say, rivers of grateful tears run down my eyes for the same. If our dear Mary be restored to us, it will be a particular additional favour. . . . . .

"Remember me, in the most affectionate and grateful manner, to J. and E. Pike, whose house we trouble, not only as an inn, but an hospital. I can do little in return for such manifold favours; but I have prayed that retribution may be made them for their kindness, by Him who has all power to bless.

"R. S."

R. S. TO HIS SON.

"Ballitore, 1779.

"I rejoice, and partake, and join in the harmony which thou mentionest to subsist in our family. Each of us has the high fit, the low fit, and the cross fit; and if there be not mutual forbearance and condescension, we shall lose peace on earth. In music there are not only different chords and strings, but stops and pauses. Let us seek to be ordered and modulated by the soul of harmony, Divine love; and if we cannot go forward in service, and find our own minds not under present qualification to help others, let us stand still till we renewedly feel and know that good is present with us. Thus minding our stops and movings, the locking and unlocking of the key, which opens and none can shut, and shuts and none can open, we shall walk wisely and usefully in our several lots in life. . . . . .

"R. S."

FROM R. S. TO D. C.

"Ballitore, 23*rd of Ninth Month*, 1779.

. . . . . "I doubt not, but —— has his buffettings and conflicts as well as other folk. The enemies of our own houses watch their opportunity to hurt and annoy us. The enemies of the Cross of Christ and of the discipline of the church, wage and have waged long war with the house of David; but whether it be Scripture or not, it is most true that the Lamb and his followers will get the victory. Whoever stands on the bottom and ground of Truth, and keeps in the meek, innocent spirit, will assuredly sooner or later prevail. . . . . .

"The continuance of our Christian Society, as a light in the world depends much on the visited youth giving up all, surrendering at discretion, without any capitulating, in order to preserve this or that favourite object alive, which ought to be slain. We have many half baked cakes, flitting morning clouds, and momentary early dews among us. All states have their trials, and temptations, and in faithfulness or disobedience lies our increasing strength or weakness. Little trivial circumstances of dress or other light matters are presented by the enemy to young and tender minds. The sure Friend and Monitor in their bosoms dehorts from entering into the temptation, here the conflict begins, army against army; the free agents have to make the choice which standard they will join, and in this choice is involved their safety, their preservation, and capacity for further growth in holy stability and religious experience. In their making a right choice, and in their diligent waiting for renewed help to persevere in that choice (through Divine mercy) consists their happiness in time and eternity. . . . .

"Thy truly affectionate friend and kinsman,

"R. S."

FROM THE SAME TO THE SAME.

"Ballitore, 14*th of Twelfth Month*, 1779.

"MY DEAR COUSIN,

"I am favoured with thine of 6th instant, which is very acceptable, we are concerned that thou hast been so much indisposed; I wish it may be consistent with the Divine will that thou be favoured (after all thy past troubles) with a portion of health and tranquillity, and to enjoy thy near connexions, partakers of the same blessings. However, if it seem meet to Infinite Wisdom that our tranquillity be disturbed, that the lives of our dearest friends and relations be

touched, and that adversity in one shape or other be our lot, what can we poor, weak, creatures do, but in all lowliness submit to the Hand which smites, seeking with filial fear and solicitude to place ourselves and those we love, under the Divine protection, and leave the issue of all to a merciful Creator? Let us not anticipate trouble. 'Sufficient to the day, is the evil thereof.' Every cloud that gathers does not burst into a storm. As sometimes troubles come upon us which we did not expect, so at other times the calamity which we feared, is suspended or averted. Through all, the Almighty Arm is sufficient to defend from above, and to support underneath. Be sure nothing happens to his children, without his providence, and if they but keep close enough to him, and wait with all diligence upon him, he will assuredly minister to them consolation adequate to their necessities. And this I am persuaded has been thy repeated experience. . . . . .

"I understand that Thomas Colley is returned in peace and safety, having visited such of the West India Islands, as he could get himself conveyed to, in these perilous, turbulent times, and that he had found acceptance among the people, and a door of utterance. He returned (I suppose) a satisfactory account of his visit, to the Morning Meeting of London. I think in any chronicles of the history of our Society, there is hardly to be met with a greater instance of entire devotion and dedication than this visit of this dear, simple, worthy man at such a time. . . . .

"I have read John Griffith's journal, very entertaining and edifying it is; but the low, degenerate state in which he describes our poor Society to be, must leave sorrowful traces on a tender, feeling mind. Yet these sensations may be profitable, tending to bring us into suffering with the Seed, and to stimulate us to seek diligently after best Help, that we may not by indolence and disobedience be treasuring up wrath against the day of wrath, but be enabled to do each our duty in our day, by simply acting and living according to knowledge revealed, and lay up good treasure, against that day, in which the Lord Almighty will render to every man according to his deeds. . . . . .

"I am, my dear D. C.'s very affectionate friend and kinsman,

"R. S."

R. S. TO HIS DAUGHTER G.

"Ballitore, 26*th of Second Month*, 1780.

"MY DEAR MARGARET,

"I received thine of the 18th, at my return from the Quarterly Meeting of Mountmellick. That meeting was large, and I think, as to instrumental help, favoured. James Gough and Mary Ridgway had, in my apprehension, good times. What a wonderful blessing to the church is a living ministry! and how precious a thing and admirable it is for a human creature to be qualified to speak in the name of the Lord! and for human nature to be influenced by a supernatural power! The frequency of such appearances among us, like those of the sun, moon, and stars, and the process of vegetation, by the familiarity, takes off from the astonishment; but still, great and marvellous are the works of the Almighty!

"R. S."

After spending eight years in Ballitore, in improving and pleasing society, the comforts of which were increased by the placidity and cheerfulness of his own temper, Samuel Carleton died, of a slow, but not very painful illness, in great love and sweetness of mind; thankful that he had been so long favoured with health, and not repining at the loss of it.

R. S. TO HIS SON.

"Waterford, 20*th of Third Month*, 1780.

. . . . . "It is well to be useful members of civil society, and to endeavour to provide well for our families, in whose society we enjoy many comforts; but the subordination of things is greatly wanting among many: primary considerations rank only as secondary, and secondary usurp the place of primary. The lip of Truth has settled the order, which man has reversed in his conduct. Christ says, 'seek first the kingdom;' and assures, that necessary appurtenances and appendages shall be added. May you, my beloved children united as you are in flesh, being united in a right spirit, seek first, principally, most earnestly, the favour of Heaven, that you may happily be objects of Divine notice and help. Solid, and arduous, and complicated are your duties and engagements; and you never can fulfil them acceptably to God and man, without the Lord's blessed mediation, guidance, and protection. I often desire it for you, in humble prostration, and trust that in like manner

you seek it for yourselves. As you suffer the leaven of holiness and pure and undefiled religion, to operate upon and leaven your minds, you will infallibly do well.

"Should you unhappily forget what Hand it is that feeds and supports you, and depend on your own sufficiency for preservation and prosperity, you are gone, my beloved children, and the joy of your father is gone with you! Therefore, be ye humble, be watchful be diligent in renewedly seeking and feeling after the evidence of Divine favour and approbation upon your spirits, every day and every night, as you pass along, and as each day and night revolves; that so God Almighty may bless you, instruct and assist you to live to his honour, and to the honour of the great and high profession which we make among men. So be it.

"R. S."

In 1780, R. S. was again at the Yearly Meeting of London; and from that time to the end of his life, constantly attended that solemnity, with the exception of the year 1786, when he set his son at liberty to go thither. R. S. had made several valuable acquaintances, when he was in England in 1776, some of whom were young in years, with whom he maintained a correspondence. His friends and he rejoiced to meet: he was much comforted in their company. The hospitable house of J. E. was open to him and most of the friends from Ireland, who experienced great kindness from that meek-spirited, excellent Friend, and his worthy wife and family. When he went to York, the vacuum left by the death of his uncle, seemed filled by the brotherly attentions of William Tuke, who, with his excellent wife and children, received him with true affection. On his way to, and sometimes from London, his visits to Abiah Darby combined a variety of comforts: his cheerful and improving society was duly appreciated by those whose natural tastes and acquirements were similar; but far nearer were their spirits united, by the sweet influence of perfect Goodness, which drew them to mingle together in rejoicing and in suffering. The venerable mother, her daughters, Mary, Sarah, and Deborah, (the devoted Deborah, a mother in Israel,) are all names dear to those who knew them; and here the repose of age, and the activity of youth, united to promote the love of the Creator, and the happiness of his creatures.

In this year, his daughter Deborah accompanied him, previously to her marriage with Thomas Chandlee, of Athy, a small town six miles from Ballitore.

R. S. to his Wife.

"Butler's Court, near Beaconsfield,
"*25th of Fifth Month*, 1780.

. . . . . "The Yearly Meeting being over, I went to see Edmund Burke. Having given him notice of the hour of my intended visit, he had come from the House of Commons, and was ready, with his family, to receive me. The friendship, the freedom, the cordiality with which he and his embraced me, was rather more than might be expected from long love. I could not well avoid coming with him to this place, which is most beautiful, on a very large scale: the house, furniture, ornaments, conveniences, all in a grand style. Six hundred acres of land, woods, pleasure-grounds, gardens, green-house, &c. For my part, I stand astonished at the man and at his place of abode: a striking parallel may be drawn between them; they are sublime and beautiful indeed.

"I awoke early this morning, as usual, and was glad to find no condemnation; but, on the contrary, ability to put up fervent petitions, with much tenderness, on behalf of this luminary. . . . . .

"Dr. Fothergill moved, to my great satisfaction, to have the Yearly Meeting stationary, and not regulated by the anniversary of a moveable feast.* It is to be taken into consideration at the next sitting of that great and solemn assembly. . . . . .

"R. S."

From the Same to the Same.

"Bristol, 10*th of Sixth Month*, 1780.

. . . . . "There are dreadful accounts coming here daily from London, of an insurrection of many thousands of the populace: pulling down Romish chapels, and breaking open prisons, and doing great damage to the persons, houses, and furniture of individuals, nobility, gentry, &c. Our friend, Edmund Burke, most happily, (by the interposition, I trust, of Divine Providence) escaped out of their hands; for I suppose they had him awhile in their power. He pleaded his own cause with the mad multitude; and the Controller of all things so overruled their wicked, desperate, furious spirits, that they let him go unhurt.

"R. S."

* The time called Whitsuntide.

FROM THE SAME TO THE SAME.

"Clonmel, *4th of Ninth Month*, 1780.

. . . . . "I venerate the name and character of an ambassador of Christ; and I also am disposed to think favourably of those whom, after long experience, I have deemed valuable Friends: therefore, feeling little or nothing any way, I stand as it were neuter in my judgment, and find it best for me not even to give a liberty to thought, nor to meddle in other folks' matters. Our high and holy profession is a great house, built not by man, but for God; and supernatural wisdom must qualify for servants and officers in this house, or it will be dishonoured, and the Master be displeased. Too much backwardness, and too much officiousness, are equally offensive. My desire is, my dear love, for us and for ours, whom I have many times found ability to dedicate to the service of this house, that the great Master of the family would instruct us to perform our several duties acceptably before him, if he should honour us with any of his commands; and if not, that he would be graciously pleased to preserve us from evil, walking in lowness and simplicity, yet acceptably before him.

"R. S."

R. S. TO A FRIEND IN THE MINISTRY.

"Ballitore, *25th of Seventh Month*, 1780.

"DEAR FRIEND,

. . . . . "I trust, in the visit paid you, we commended ourselves to the consciences of the visited, as those who sought not ourselves, nor the prevalence of any party; but solely the prevalence of Truth, the welfare of all. As to myself, who am one of the least in the family, my mind was much covered with love to you, and my attention drawn to *thee* in a particular manner. I thought I saw that from the gift which thou hadst received, and the place which thou held in the regard and esteem of the generality, thou might be of peculiar use and service in that city; to defeat which gracious purpose of Heaven, no doubt but the grand adversary of all good will employ his engines, and he who had the effrontery to tempt the Master himself, (though in vain,) will not fail to lay his snares for the servant, how high soever his attainments may be. May thy spirit be so reduced, and self in its various modifications so cast out, that when the prince of this world cometh, he may have nothing in thee,—he may find no desire of applause, popularity, or pre-eminence,

to work upon. And as thou witnessest from time to time, and patiently abidest, the stripping, purging seasons, which are absolutely necessary for the fruit-bearing branches to bring forth more fruit in the progression of heavenly virtue, thou wilt, I trust, in the Lord's time (not thy own,) feel the sap of life rising, to thy own inexpressible comfort: thy leaf, the ornament and comeliness of the tree, as well as defence of the fruit against the sunshine of deceitful favour, shall not wither; but whatsoever thou doest at the Master's bidding, be it ever so little, shall prosper. Believe me, my dear friend, it is not any life which I have in writing on these subjects, nor affectation in sitting in the seat of judgment, which induces me to use this freedom of speech; but my cordial affection for thee, and the strong desire which I feel that the splendidly useful gift entrusted to thee might be occupied to the honour of the Giver, the edification of the Church, and thy own *substantial* peace. We may have natural or acquired abilities, we may have spiritual gifts and graces conferred upon us, useful in their kinds and their places; but if they tend to exalt the creaturely, the fleshly part,—if we look more at the splendour of the gift, than at the Giver,—if we endeavour to deck ourselves with the Lord's jewels, and to be conspicuous in the eyes of others, seeking the praise of men more than of God, we shall suffer great loss; the gift may for a while be continued, for the sake of the people; but it will decrease in beauty and lustre, and perhaps be wholly taken away, while the capricious applause of unstable men will be changed into contempt. On the contrary, not seeking honour one of another, but the honour which cometh from God only; when a very little matter comes before us to deliver, not looking at the smallness of the morsel, but whether the Divine blessing be upon it, let us not be ashamed to hand the little even to the multitude; being set home by the power of Truth to the conscience, it may be altogether sufficient. It is remarkable how the wisest of men, who spoke three thousand proverbs, expresses himself concerning a single word, —'*A word* fitly spoken is like apples of gold in pictures of silver;' —and again, 'A man hath joy by the answer of his mouth;'— and, 'A word spoken in due season, how good is it!' Thou knowest, my dear friend,—thou hast sorrowfully felt, that a great depravity has overtaken us;—the people are too much outward, they have, many of them, forsaken the Fountain of living waters, and chosen to themselves this and the other cistern, at which they would drink; their souls are not bowed in silent, solemn worship; silent meetings are foolishness to them, like the Israelites when they rejected the Lord, 'Now make us a King to judge us like all the

nations.' This spirit is to be famished, not fed. But I will quit this subject. May Divine wisdom guide thee, may Divine power humble and exalt thee, and may thy God preserve thee from all manner of evil, now and forever.

"Thy affectionate friend,

"R. S."

R. S. to his Daughter Deborah.

"Clonmel, *8th of Ninth Month*, 1780.

. . . . . "I am pleased thou hast got one step towards thy solemn engagement, I hope, well over. The benediction of our good old friend Robert Leckey was grateful to me also, as well as to thee. I hope you will often, both severally and unitedly seek for the immediate descending of that blessing which maketh truly rich and adds no sorrow with it. The riches of this world, accumulated even by honest industry, without having the great Disposer of all things in view, and acting about the affairs of this life in His holy fear, are often the means of inexpressible perplexity and disquiet, sometimes of the most dreadful evils. Whereas, a looking, a leaning, an humble dependence on Him that feeds the ravens, and in the concatenation of the events ordered by His providence, caused the same ravens to feed His prophet, is the way to procure the Divine blessing to be superadded, and prevents that sorrow which worketh death to the innocent, happy, composed life. But though I thus indulge a freedom in writing, I think I well know both your hearts, and that they are in that place where treasures of a far more noble kind than any this world can afford, are laid up for the poor in spirit, the simple and honest-hearted, and those who think little of themselves, can say little for themselves, yet are diligent in waiting for ability to walk in that way which leads to life everlasting. We have, each of us, our foibles as men and women, and have each of us occasion to be industrious in watching unto prayer; that the droppings and distillings of good may fall upon our branches; strengthening and fructifying the holy plant, and destroying, by its sacred virtue and influence, or at least correcting, those frailties of the flesh, which, like messengers of Satan, are at times sent to buffet even those who are well-minded, and in a good degree partakers of Divine regard and notice. . . . . If we neglect a proper care of our bodies, disorders will hurt them; if we omit to seek for spiritual nourishment, our souls will be in danger of perishing; and if we exercise not our reason, to cultivate and improve our natural

understandings, to form us and our manners so as to be pleasing and profitable members of society, our spirits may, in our progress through life, contract dispositions, which, in course of time, may be inveterate and hard to be removed; dispositions which will much disqualify us for fulfilling our several departments in life with propriety, and with ease and satisfaction to ourselves and others. I write freely to thee, my dear child, because I love thee; because Divine Providence has favoured thee with a good understanding, both natural and spiritual; and because thou art now going to leave thy father's house, and to be the companion of a worthy, a sensible, and a religious man: therefore I would not be wanting on my part to do every thing in my power, in every respect, for thy happy and comfortable settlement; and having done my duty to the best of my poor abilities, leave the rest to our Almighty Benefactor, whom I pray to bless you together, with every spiritual and temporal blessing, which his unerring wisdom sees best to endue you with.

"R. S."

R. S. TO HIS SON.

"Clonmel, 11*th of Ninth Month*, 1780.

"MY DEAR ABRAHAM,

"Thy letter of 6th was and is indeed very grateful to me: it is such incense as (through the abundant mercy of our common gracious Benefactor) I was favoured with ability to offer to *my* father, and such as, through the continuation of the same mercy, I trust thou wilt know the pleasure of receiving from thy own offspring. It is remarkable how in the moral world, the crime of irreverence to parents is punished in its own kind, and the iniquity of the parents, in this line, visited on the children, from generation to generation. In all sins the crime begets its own punishment; but in this, the crime begets the punishment in its own likeness. By the unmerited kindness of Divine Providence, I have experienced the contrary causes producing the contrary effects, in a similar manner. . . . . .

"Thou wilt hear with pleasure from me a confirmation of thy sister Margaret's happiness here. When I say happiness, I do not mean it in the vague, superficial sense in which I frequently observe that term employed. I think her happy, because I think her good. And yet both these epithets are to be taken and used with a comparative limitation, and reference to human condition. She does us much honour, however, in this place, by her conduct as a member of civil and religious society: she is nursing a beautiful babe,—she has

reared two other fine children,—and she is a true helpmate in every sense, to a very worthy, honest, active man, who is an affectionate husband, a good father, and prosperous in business. I trust in the munificence of Heaven, which is graciously pleased to shower down its favours upon us who are unworthy of them, that we shall have the like grateful acknowledgments to make respecting our dear Debby: indeed, the sense of my obligations to our Almighty Benefactor, on account of my dear children, often humbles my heart, and weighs me down, as fruit-bearing branches, over-loaded, bend towards the parent earth, which supplies the nourishment to the tree. . . . . .

"Though Lydia and I have not corresponded this time, yet I trust we are as epistles written in each other's hearts.

"I am, my dear Abraham's affectionate father,

"R. S."

FROM R. S. TO J. B.,

On occasion of the death of James Gough.

"Ballitore, 17*th of Tenth Month*, 1780.

"DEAR COUSIN,

"The near affection, esteem, and respect, which I bore to thy late father-in-law, does not permit me to seem inattentive to his family, nor to be deficient in such visible token of friendship as is in my power to give, I therefore take this opportunity of expressing my joint-concern with yours for our common loss,—a loss severely felt throughout the borders of our religious Society in these nations, where the report has just spread, and is attended with peculiar regret. For as love begets love, that spirit of charity, benevolence, and brotherly-kindness, which so conspicuously influenced the disposition of that good man, did not fail to produce reciprocal affection towards him in others. We lament the steady, upright friend, the pleasing, instructive companion, the lively experienced minister, the diligent faithful labourer, removed from among us. His family, who, more particularly, partook of the pleasure and profit arising from such good qualities and qualifications, must doubtless deeply feel the privation: but their sorrow will, (I trust,) be so tempered with resignation to the Divine Will, and so mingled with a comfortable hope of the happy end of the dear deceased, that there will ensue a quiet composure of mind, and sweet unity with his spirit safely centred in its holy rest. What remains for us is, so to pass the short, uncertain time of our sojourning here, as that we, at the close

of all, may join the spirits of the blessed, never more to be separated from them. Human nature recoils with horror at the idea of everlasting exclusion from heaven and happiness, and in the regions of woe and misery. And yet if we would, on any reasonable grounds, expect to die the death of the righteous, and that our latter end should be like unto his, we must use all diligent endeavours to live the life of the righteous, that we may obtain at last, the glorious prize, and not most unhappily miss of so great salvation. Religious parents, devoted, as thy dear father-in-law was, to the service of Truth, and indefatigable in his labours for the good of others, not only purchase a blessed inheritance for themselves, but often for their successors ; their pains, their prayers, their secret offerings, rise in sweet memorial, and their children and families inherit the benefit thereof. Such, I hope, and I believe, will, (through Infinite Mercy,) be the happy experience of most of the nearest relatives of my dear friend, and some of the branches of this valuable stock, abiding the purging season, and submitting to the forming and turning of the Divine hand, will bear fruit, grateful to God and man. With these my spirit hath unity, and I earnestly desire their preservation and perseverance in that holy path, into which the feet of their minds have been turned; that they in their day, may be useful and honourable living members of the Church of Christ, and that there may be a succession of testimony-bearers to that Truth, which was first, and will stand last upon earth. But should any of the visited children of a visited family, the offspring of religious parents, who have watched over them with tender attention, and often admonished them for their good ; should any of these turn from the grace of God into wantonness, trample upon his Witness in their consciences, reject the calls and invitations of his Spirit, and set at nought their birth-right and education, surely dangerous is their situation ; they are running giddily, (as it were,) on the edge of a dreadful precipice, and dallying with their destruction. With all my heart I wish that the youth amongst us were properly sensible of the magnitude of the danger of slighting, and neglecting to cultivate the merciful visitations of heaven : that which in mercy was extended as a shepherd's crook, to draw them and help them along, will, if despised and let go, prove as an iron rod : the same sun, which, in the visible creation, cheers and invigorates the living, accelerates the putrefaction of the dead. 'As they did not like,' says the apostle, 'to retain God in their knowledge,' which implies that they had once known him and been visited by him, 'God gave them over to a reprobate mind, to do those things which are not convenient :' and then follows a catalogue,

disgraceful, not only to Christianity, but to humanity itself. O, may those children of my honoured friend, who from their local situation, are more exposed to evil than those hopeful plants of the same house, who have partaken more of parental care and nurture ; may those, though they may have wandered as into a far country, and fed on polluted and unsubstantial food, be favoured with a fresh visitation, and recollection where they are, and whence they have strayed, and be minded to return to their heavenly Father's house, and experience the arms of mercy stretched forth in great condescension to receive them, ere it be too late, and the door be finally shut !

" I had nothing of this, dear cousin, in my apprehension or view when I began, I only seemed to want to send some token to the family, expressive of my sympathy and friendship ; this has, without premeditation come from me, so I shall leave it. Present my wife and children's, with my own affectionate respects to thy mother-in-law. Our dear love attends thee, thy spouse, and her sisters. Our kind salutation to thy own father and his family.

" I am, dear John, with sincere good wishes for thee,

" Thy affectionate friend and kinsman,

" R. S."

CHAPTER V.

LETTERS WRITTEN BETWEEN THE YEARS 1781 AND 1788, INCLUSIVE.

E. S. TO HER HUSBAND.

"Ballitore, 1781.

. . . . . "Though it was agreeable to get a letter from thee, yet thou mayst be sure it would have been much more so to have had thyself, if it had been right: if not, it is better for thee to be employed in the business of going about doing good. This I hope is the case; and if thou thinkest thou canst not do much more than assist and support the hands of our ancient Friend, who may be often cast down through infirmities of body, and distress of mind, it must be doing good. Distress of mind thy honest heart is well used to, on account of the unfaithfulness of the professors of the unchangeable Truth, which will remain so, though all men should forsake it. What remains to be done by the few who are concerned for the promotion thereof, is, to be watchful and humble, seeking to know what is required, and then honestly and simply performing it. This, I believe, is the way for the work of reformation to go forward, that is begun in many minds. The more we are reduced and brought into the littleness, (as thy father used to say,) and kept in it, the more helpful we shall be, as instruments in the hand of the Almighty, who can work by whom it pleaseth him to work.

"E. S."

R. S. TO HIS DAUGHTER G———.

"Ballitore, *7th of First Month*, 1781.

. . . . . "I suppose thy good man Samuel is by this time in Cork. I wish his honest mind may receive benefit there. Such breaking away, every now and then, from the cares and cumbers of this life, is very necessary and profitable to all who can compass it, and should be struggled and contended for by men of business. And not only at such seasons of general edification, do I wish you, dear children, to profit; but recommend, what I doubt not is at times your practice, often to cultivate at *home* a renewing of the

baptism of Truth in your own hearts: this tendering influence, this daily sacrifice of a broken and contrite spirit, will be acceptable to Him who is the Author of every blessing, spiritual and temporal; and will be found to animate, refresh, and invigorate for the discharge of every duty of every kind. . . . . .

"We live in much comfort, amity, and satisfaction; and I hope some of us are not insensible of the great and capital favour it is that our domestic tranquillity is lengthened out. This is a favour that I am jealous too many do not properly estimate; and yet the complexion of the times is such, that it seems no way unlikely that the false rest, which many have settled in, will be disturbed; and then the worth of peace, and tranquillity, and ease, and plenty, will be known by the want of them. Divine Providence, indeed, is all-sufficient to protect and deliver; he is good and gracious, slow to anger, and long-suffering, else it would seem that these poor islands would be, as it were, swallowed up by such combined hosts of foes. I say he is merciful and all-sufficient, yet it is not amiss for us to commune together on the way, concerning these things; and doubtless is acceptable to our great Preserver, when in a right spirit we commemorate his benefits.

"R. S."

R. S. to his Daughter Mary.

"Tottenham, 14*th of Sixth Month*, 1781.

. . . . . "—— is a sprightly, sensible woman; but would suit my taste much better, if more of the diffident, the humble, the simple entered into her composition. And even true genius and literary accomplishments receive a softness and lustre from these qualities, highly ornamental. I hope I am not apt to force the subject of religion into conversation, (like poor Saul, who *would* have the prophet conjured up for him;) but let advanced age, experience, and parental affection say, religion, my dear child, is the safety, the happiness, the glory of human nature. By its sanctifying virtue, natural and improved abilities are kept in due subjection, regulated and directed to useful purposes: by this we have counsel and wisdom in dubious and intricate concerns; by this we have resource and consolation in distress; and by this we have (the greatest of all favours) the evidence, the assurance, the earnest, of a happy immortality. Aspire after the knowledge of it, my dear child: with all thy acquirements, endeavour to acquire this. Remember Moses, who was exceeding fair, who had the education of a court to polish

his manners, who was wise in all the learning of the Egyptians, and whose *poetical talents* are left on record in his song; yet, had he given the preference to these qualities in his heart, he never would have been the leader of the Lord's people, through the Red Sea and the wilderness; but he chose rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season. So, though no man knows where the visible part of him was buried, yet his memory lives, and preaches *loudly* to us, to this day. . . . . .

"R S."

R. S. to his Daughter Sarah.

" Newport Pagnel, 18*th of Sixth Month*, 1781.

. . . . . "Where there is not the salt of religion, to me company is exceedingly insipid. If we be truly enamoured with the great object of our entire love, we shall be sick of the conversation of those who are so far from being tinctured in like manner. . . . . That which deserves the name of Christian friendship, or fellowship, which is gendered and nourished by Divine love, cannot subsist between persons of such opposite spirits. But, my dear child, if through the mercy of the Almighty, (for there we are to depend, having not the least merit of our own,) if through his condescending mercy, we are happily preserved, having that eye open which sees a beauty in the most excellent Truth, the beauty of holiness; if through the same mercy we suffer our affections to be separated from earthly and raised to aspire after heavenly enjoyments; as we thus take firm root in the life of religion, we shall grow in the branches; and in due season put out leaves, and bring forth fruit, which may convey healing virtue and food to others. So men and women become as 'saviours in Mount Zion:' but consider, this is not an unstable, slippery footing, but Mount Zion which will never be moved. There is no steady, profitable progress made in a journey, if we be ever and anon halting, loitering, standing, forgetting what we are about, or, even if we make some advances forward, and yet suffer ourselves again to be drawn, as much, or perhaps more, in a retrograde direction. Such a conduct is dangerous; no comfortable composure abides with us on the way, and the night may overtake us, before we have completed the labour of the day.

" R S."

R. S. TO HIS DAUGHTER G———.

"Ballitore, *4th of Seventh Month*, 1781.

"MY DEAR MARGARET,

"Through the benignity of gracious Providence still extended to thy poor father, I can again salute thee from my own home, that comfortable home, which he has allotted me, among the sweets of domestic life, and which I reached on the 2nd instant, under a tender sense of his mercies. Indeed, his kindness has been very great to me in this last excursion; reproving, instructing, encouraging, sustaining, and preserving; giving me favour amongst his favourites, whereby I witnessed the renewal of former amities, in a manner such as I would wish, and the creation of new ones. . . . . Joshua Pim told me in Dublin that his mother continued better. I was greatly satisfied with her company. The feeling manner in which she spoke of the inward comfort she had experienced, I thought ministered life to my spirit, and I sat with pleasure under the distillation of her speech, as under the dropping of Gospel rain. Behold, my dear child, the Omnipotent Friend, whose support is sufficient for every trial, and who is near to help in the deepest affliction. Who would not, by all means, assiduously cultivate such patronage?

"R S."

FROM R. S. TO D. C.

"Ballitore, *7th of Eighth Month*, 1781.

"MY DEAR COUSIN,

. . . . . "I congratulate the new married pair on their union. I hope there is cause to hope that He who made them has mercifully condescended to interfere in their connexion, that it is not without His Divine notice and approbation; they are young, it is the spring-time of life with them, luxuriant shoots will be apt to grow; may they suffer the pruning hand of Divine culture, the baptism which initiates, preserves, and keeps clean, and renders comely and acceptable in the sight of the Husband of souls. Acceptance with Him is all, and without it every enjoyment fails of satisfying the immortal spirit, every comfort of this life loses its best relish, and every trouble is aggravated by an additional sting; whereas dwelling low, keeping in the moderation, and looking to our great Benefactor daily for his blessing, holding all as at his hand, and referring all to him, —his benefits are received with humble thankfulness, he filleth our hearts with food and gladness, the creatures are used to his honour,

and not abused to our hurt, and the Great Giver has the praise of all. Give my dear love to them both, as they are now one flesh, I hope they will be of one spirit, and that a right one. There does not seem to hang a doubt about me, but that they will do well every way. So be it.

"Very affectionately thine,
"R. S."

R. S. TO ELIZABETH PIM.

"Ballitore, 18*th of Tenth Month*, 1781.

"MY DEAR FRIEND,

. . . . . "I find by thine, Mary Brookes paid her visit, I make no doubt but each of you was disappointed; she thought to view thee on one side, and probably it was the other side which was presented to her; thou perhaps hoped that thy state would be ministered to by a deep, experienced minister, doubts solved, and advice imparted: but probably the burden of the word given to her might not have much in it for thee; the priest and the Levite may be permitted to pass by 'on the other side,' and the stripped, and wounded, and half dead be little the better for them; Moses and Elias disappeared, and 'they saw no man any more, save Jesus only with themselves,' and the voice from the excellent glory was, 'This is my beloved Son, hear him.' Thus it pleaseth Infinite Wisdom to deal with those whom he wants to bring, and to settle more immediately and more steadily under his own teaching. He manifests to them their own great helplessness, that they may seek unto him for help; he makes them sensible of their own foolishness, that they may apply unto him for instruction, and he shuts up instrumental means of supply, that he, the great inexhaustible Source of all good may be waited and depended alone upon.

"Edith Lovell from Bristol, was at our Quarterly Meeting at Edenderry, she did not appear in the public meetings of worship, her concern seems mostly to the families within the precincts of the Meeting of Dublin, to which meeting her certificate is principally addressed, and I believe she does not expect to proceed much farther in the nation; she is a sweet minister, not large in her gift.

"R. S."

R. S. TO HIS SON.

Dublin, 1*st of Eleventh Month*, 1781.

"DEAR ABRAHAM,

"We got well and in good time hither. I hope this will find you also in good plight. Storms and cross winds will sometimes discompose us on this sea; and there is also a danger from the becalmed, indifferent state of mind. To have One at the helm, that can not only steer the vessel safe, but command the winds and waves, is a great acquisition. We should, with the eye of prudence, keep a sharp look-out, that no hidden rocks or shelves be in the way; but our dependence must be on the Pilot, and to Him we must submit the guidance, or we shall not be safe. For my part, I have been much tossed and agitated of late, on various accounts. The hemisphere looks cloudy, and neither sun, moon, nor stars appear. But I strive to get 'right onward.' You, my beloved children, are a great comfort to me; and, as you do well, you will contribute much to my happiness. Your task allotted in life is arduous and complex; you will very much want, (and I hope you are truly sensible that you want,) Divine Wisdom for your guide, Divine Providence for your protector, and Divine Power to mediate for you. From a sense of our own insufficiency arises a cry for help, and in proportion to our sensibility and distress, that cry penetrates the holy ear with effectual importunity. . . . . The full, the self-sufficient, as they ask not, so they receive not; as they do not feel themselves poor, they neither labour nor beg. The Lord's poor are fed at his gate, but the rich and the full are sent empty away.

"I very freely and readily accept of our Lydia's apology for not writing to me: I know the source of her backwardness, and it is among the many things which rivet my affection to her. She is herself an epistle written in my heart, which I often read with delight.

"R. S."

R. S. TO JAMES ABELL.

"MY DEAR JAMES,

. . . . . "However weak, and light, and fallible we may be, yet I think it is a favour that we seem to be preserved from prejudice and partiality, and that love and tenderness prevail as becomes brethren. My poor spirit was much low down in the deeps in the meetings of worship, and I think our select meetings were not barren of edification, but to me, our meetings of discipline felt flat.

I want a current of life to bear our discipline along, then we should feel as joints and sinews to one another, then we should be united as fellow-labourers, a bundle of love, and these seasons would be seasons of Divine refreshment and renewal of strength. But we are too outward, too superficial in the general; there is not a keeping enough in these meetings to an inward attention, and some (it is to be feared) handle some part of the discipline with unwashen hands.

"The world seems at times a great vacuum. Ye that keep a spiritual diary, when ye turn back the leaves of your lives, does not the state of the account frighten you? Perhaps that practice is an incentive to care and diligence: as a man who keeps an account of his daily expenses is apt thereby to learn to practice frugality and economy.

"R. S."

R. S. TO HIS SON-IN-LAW G———.

"Ballitore, 18*th of Twelfth Month*, 1781.

. . . . . "I would not be wanting to myself and family in taking necessary steps for the recovery of my money, according to the best of my understanding, and the advice of my judicious friends; but I find that suffering my mind to be too much occupied in contemplation about these matters, hurts and unfits it for better things. I acknowledge I am not wise in my generation about them, I am sensible of it,—as also that it is a defect, and not any merit in me; therefore I apply, when I can, to Him who has all power in heaven and on earth, and without whose permission such events do not happen, that He will be pleased to mediate in my affairs, and that all things (what the world calls good and evil) may work together for the essential, substantial good of me and mine. In the active season of life, diligence in business, within the limitation of Truth, is not only allowable, but has the sanction of apostolic precept. 'Provide things honest, (*i. e.* decent) in the sight of all men.' And, 'if any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.' I often look back with a pleasing recollection to the industrious part of my life, in which I in some measure, 'exercised myself to have a conscience void of offence towards God and towards men.' My care and industry were blessed with competence; and if this now, in the decline of life, be diminished, I hope that, through the same blessing, a competence will still remain.

"R. S."

FROM R. S. TO JAMES ABELL.

"Ballitore, 18th *of Twelfth Month*, 1781.

"MY DEAR JAMES,

"I received thy letter in course, and am well pleased that thou art yoked in service. I know it is humiliating to be the object of scorn and censure, but the disciple is not to be above his Master, nor the servant above his Lord. I believe it is right that this thing should befall thee that thou might become 'more vile and base in thy own sight.' With all thy low times, and thy complaining language, and the peculiarities of thy trials and provings, thou art a favoured man, and if it be not thy own fault, I believe thou wilt be more and more so. Watch and be sober. Do not be carried away out of thy own sphere, by the vortex of another. Do not allow thyself liberty according to the liberty of another. Keep to thy own exercise, wear thy own concern till the right time for casting it off. If thou hast a little burden of a word to drop in the simplicity, look not at the bulk of it, but at its weight; drop it where thou thinks it best so to do, and then bound any reflections of thy own about it. If thou hast done well, thou wilt be accepted and feel the acceptance; if otherwise, the rod and reproof in thy own bosom will give wisdom against another time, and thou wilt not be as a child left to himself, which bringeth his mother (the church) to shame. The account of your progress is very agreeable to us; I doubt not but Edith will fare much the better for having none but striplings along with her. The supply of lesser streams being cut off, will be likely to attract her with stronger necessity to the Spring, and to fix her dwelling beside it. There has been too much of a crying out, help, help, among the labourers, one to another, instead of waiting in a sense of their own helplessness for the help of the Lord Almighty; and he who is jealous of his own honour, and sees the secret movements of the heart, has not blest in so full a manner, nor added so great a degree of his own strength, as would have been the case, if the servant had entirely looked and turned to him alone.

"R. S."

FROM THE SAME TO THE SAME.

"Ballitore, *Twelfth Month*, 1781.

"MY DEAR FRIEND,

. . . . . "I like that young men should avow their principles, and range themselves on the right side. I like that they should

engage in such acts as will show they are not in alliance with the enemies of God's true Israel. There must and will be enmity between the two seeds.

"My spirit has waded in the deeps many a time in travail for the visited youth, that not one grain of the heavenly seed might be lost, nor unfruitful, and now my cry is that they may 'go forward.' They have, many of them, been tied up from the further sallies of their own wild nature; they have known the discipline of the cross, and now the Master hath need of them, he calls for their service in the church. Indeed they can never serve a better master. His service dignifies the meanest talents; and the brightest, if they tend not to promote it, are but meanly employed. This world, its bustle, its pursuits, and its highest glory, will soon be over, to every one that is at present in it. Then the answer of 'Well done! good and faithful servant,' will be a more joyful sound, a more substantial reward, than all the favour and friendship, false praise and honour, which this life can bestow. . . . . .

"R. S."

[James Abell was R. S.'s pupil, and one of his dearest friends. He was beloved and respected as a valuable member of religious and civil society, and after a life spent in preparation for a better state of being, he was suddenly removed by death, the 15th of Seventh Month, 1818.]

E. S. to her Daughter G———.

"Ballitore, 18*th of First Month*, 1782.

"My dear Margaret,

"Thy favouring me with the *first* letter after thy confinement, I take as a mark of great kindness and affection, and I fear I shall make thee but a poor return for it; for really this dismal news, (the shipwreck of Edith Lovell and Joseph Sparrow,) has affected me so much, that it is seldom out of my thoughts while awake. Remember, we cannot pretend to judge for what cause it was permitted. Edith was a near and dear friend, in the prime of life for public service, a humble, devoted servant, the mother of a number of small children, whom she appeared to be qualified to educate in the way they should go. Our dear Joseph, reared with care, and arrived at man's estate, a dutiful and helpful son, an affectionate brother, a kind, sincere friend, an example of sobriety and virtue, and likely to be of extensive service in the Society. How can we then but admire why

such should come to an untimely end? Yet, as we are short-sighted, and cannot penetrate into futurity, it may be ordered so in unerring wisdom, that they should be taken from the troubles and dangerous temptations, we who remain are subject to while here. May their near friends and connexions be supported under so great a trial. My mind has been much affected with sympathy for his distressed mother, and I have feared it might cost her, her life; as he was not only her dear, affectionate son, but also, I suppose, her friend and counsellor. I wish much for her, that she may endeavour to keep her mind as *still* as possible, with her eye to Him who knows best what to appoint for us in tender mercy, to the purifying our spirits, in order that they may be fit to join the number of those who live to praise and glorify His great name, in a habitation eternal in the heavens.

"I observe thy wise and prudent remarks concerning the education of thy dear little ones, thy charge being now increased. I think what thou mentionedst is just, that to be led and governed ourselves by best wisdom, can alone qualify us to train up our children in the nurture and admonition of the Lord; and we had need keep close to this assistance, as we are frail, and our natural part ready to interfere. . . . . .

"E. S."

R. S. to John Thorpe.

"Ballitore, 24*th of Second Month*, 1782.

"I have some faint remembrance that, when I had the pleasure of thy company, we conversed a little about meetings for discipline. The church should edify itself in love, and when the most active and zealous members of a meeting are collected together, there is seasonable opportunity for every one to exercise their several gifts to edification, and by thus giving they may know an increase. The discipline is a branch from the same stock as the ministry, and by long experience has been found to be exceedingly useful in the conservation of our religious Society. I need not enumerate to thee its many advantages. The members of the church militant are still coming on and going off the stage of action: there must be a succession of clean hands to handle the discipline, and there must be some time in learning, that they may have skill in the work; so that those who are already qualified should be present, ready, and apt to teach. The conferences also in Monthly Meetings, among ministers and elders, should (according to my best feeling) be

diligently kept up: these should be holy convocations, solemn meetings. Those of this class, casting down their crowns before Him, 'who is the head of all principality and power,' may, under His blessed influence, as iron sharpens iron, and diamond cuts diamond, be made instrumental of help to one another, and consequently of help to the Monthly Meeting at large."

R. S. to Mary Watson.

"Ballitore, *24th of Second Month*, 1782.

"Indeed, my dear friend, I deem myself very unworthy of thy so great regard and attention, it is too much; but a beneficent Creator has dealt bountifully with me in many respects, and particularly in inclining the minds of many of his favourites towards me. The consideration operates upon me, I own, as I would wish, it humbles me, and that which humbles, delights me; I greatly rejoice in being brought low, I love the littleness, it is a safe state; I wish it also for my beloved friends, that what they are, they may be by the grace of God: a very little pure gold is preferable to a great deal of baser metal. My pen, like my tongue, is apt to run when conversing with thee. I often, if not always, feel an uncommon openness of communication with thee, I bear about me a longing desire to have thee to be something, I know not what, but that which the Lord Almighty would have thee to be. And surely he would have thee to be his humble devoted servant, not as a cake partially baked, or a vessel not perfected on the wheel, but 'perfect and entire, wanting nothing.' And in order to this, that his gracious purposes may be effectually answered, many strippings of self, many humbling baptisms must be experienced: the will and the wisdom of the creature must be laid low, that that which is of God may be exalted, that holy Seed of life, which 'shall possess the gate of his enemies,' and in which alone shall all the nations (sects and societies) of the earth, as well as all the families of men be blessed. . . . . .

"R. S."

From R. S. to Edmund Burke.

"Ballitore, *2nd of Fifth Month*, 1782.

"My dear Friend,

. . . . . "The newspapers mention thy being gone to the continent to negociate a peace; I was delighted with the thought of thy being employed in that god-like work, the most noble and glorious

occupation which can possibly fall to the lot of man. The value of peace is best estimated by contrasting it with the effects of war, inhuman, irrational, brutal, cruel, destructive war; and yet, I believe this dreadful evil, with all its concomitant horrors, often depends on the capricious will of a few vain and selfish individuals. I am persuaded, from long and intimate knowledge of thy heart, that it would be its principal joy that thou should be instrumental to procure this capital blessing of peace for mankind, and Edmund Burke would rejoice that there should be no occasion for a standing army in the British Empire, though the pay-master* of the forces, having no forces to pay, should lose his office. O how beautiful are the arts of Peace! . . . . .

"I am, my dear Edmund,

"Sincerely and affectionately thine,

"R. S."

R. S. TO HIS DAUGHTER G———.

"Ballitore, 11*th of Eighth Month*, 1782.

"The harvest of the world and the harvest of the church, conspire to occupy our attention. For my part, I think I am of little use in either department; but in the latter, I dare not (nor am I willing) to withhold any little assistance which I am capable of giving. In allusion to such harvest-work, or works of agriculture, our Saviour saith, 'No man having put his hand to the plough, and looking back, is fit for the kingdom of God.' I wish, for myself, and those connected with me, to seek first this kingdom. The refuse of our time and our talents will not be accepted. Whole burnt sacrifices, and victims without blemish, are the acceptable offerings: the halt, and the lame, and that which died of itself will not do.

"13*th*.—Thy letter was most acceptable: it comforted and cheered us, to find thee so easy, happy, and tranquil. I was thankful for it, and enabled to make a grateful offering on thy account. Surely, great are my obligations to Divine Providence, for many favours; but in an especial manner for such a wife and such children as I am blest with. The connexions also of my children having been formed (I trust) under heavenly direction, are a source of pleasing reflection and satisfaction to me. I wish you all to trust in the Divine disposal, and not *lean* (not to be biassed by the will of the creature, or its plausible, fallacious prospects) to your own understanding. He that sitteth in heaven 'consults on the sum of

* Edmund Burke, a little before this time had been appointed Paymaster to the forces.

things,'—takes the whole, past, present, and future, into one view; He is therefore the best and only sure Counsellor.

"17th of ———— No doubt thou wast pleased with the opportunity of being personally acquainted with thy new sister, Sarah Robert Grubb. I hope the alliance between you will get the best, the purest, the strongest cement. But if we would build a firm wall, we must not hurry it up too fast: we must go on gradually, and allow the cement time to dry. It is good to let Truth create our friendships, guide us to the objects, order us as to the growth, and limit us as to the degree. Truth should be the alpha and omega of these intimacies, or they will not be permanent. Another thing. As best wisdom dwells with prudence, however near your union may be with one another, it is not well to let it be too publicly manifest: it may raise jealousy in others, cause invidious reflections, and be productive of many inconveniences. Taking these little hints along with you, may you love one another most cordially, say I, and may the Divine blessing sanctify your love!

"R. S."

R. S. to his Son.

"Clonmel, *8th of Tenth Month*, 1782.

. . . . . "Clouds filled with gospel rain, wafted along by the Divine Spirit, compressed by the Almighty hand, and discharging themselves on the people, is the perfection of instrumental help. Yet to be looking too earnestly at these clouds, and watching which way the wind (the Spirit) is driving them, is not the way for us to profit. 'He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap.' . . . . We have abundant cause to rely on that bountiful and gracious Hand, and to trust in that Source of supply that has never yet failed. Seek *first* the kingdom, was the precept of the Great Master:—*first*, in the early part of life:—*first*, as the object of greatest value:—*first*, as requiring the most diligent attention and pursuit. This being, through heavenly help, put in practice, there is no doubt but other less essential, yet necessary things will be added. Time is short and fleeting. A little will suffice for our quick passage. One thing (as our Lord told Mary) is needful, absolutely needful: may we happily choose, and be preserved to persevere in our predilection for that good part, which is unmixedly good, which makes truly rich, and is free from the appendages of worldly sorrow.

"There is an infinite variety in the spiritual, as in the temporal system; and in this variety is much of the beauty of the inward as

well as outward creation. Numberless are the gifts and graces which are in the heavenly storehouse, all good and all perfect; and these would doubtless be liberally dispersed to the members of the visible church of Christ, were the ground of their hearts prepared and made ready for the reception of them: but an enemy has so far prevailed, that these gifts are withheld, and many posts and stations in the house of God are vacant, to the tarnishing of the splendour, and deranging the comely and excellent order of the house. And too frequently, when gifts have been bestowed, they become sullied by a creaturely mixture; something, which though plausible and subtle, is born of the flesh, and profiteth nothing in religion. There is often an affectation and imitation of the gift or manner of others. This is a great error in judgment; for every body would certainly shine most by exercising his own gift, and most effectually contribute to general service; but to despise one's own and covet another's, is (like the dog and the shadow in the fable) the way to lose the substance. The variety of gifts, like the variety of chords in David's harp, constitutes the harmony, more sublime and beautiful than a dull monotony.

"R. S."

R. S. to Sarah Robert Grubb.

"Ballitore, 24*th of Twelfth Month*, 1782.

"My dear Cousin,

"Having on the 22nd instant received the two enclosed letters to forward, it has been a stimulus to me to rise early this morning, to accompany them, like a guide to travelling English friends. I remembered as I lay in bed, that I was in debt for a long, instructive, affectionate, obliging epistle of thine, to which I have no sort of expectation of making any thing like an adequate return; neither have I, that I know of, such emulation about me. Honest friends, in entertaining one another, should not vie in elegance and superfluity, but simply and cordially bring out the best they happen to have in the house, for their guests; and though the fare may seem mean, yet if it be sound and savoury, and served up by clean hands, there is no reason to be ashamed of it. It is the affecting to appear something above our abilities that renders us contemptible, and which, if persisted in, will be in danger of making us bankrupts. But why these strictures? They have no pointed meaning, my dear cousin: they are general observations. I hope and believe we are both pretty clear of affectation, and superfluity, and ostentation, though unintentionally I fell on this subject. Love and unity, I

trust, subsist between us ; and if admonition was necessary to be imparted, I also trust we should receive it from each other, without having recourse to any oblique insinuations. . . . . They call our dwelling the *Retreat;* it is, indeed, so in some respects ; but annoyances of one sort or other will break in. Flies are most troublesome in the shade. To keep low and humble, to step cautiously and feelingly, to watch diligently over the movements in our own minds, to wait for that baptizing virtue which makes and preserves sweet and clean, to be as good servants, ready for every occasional duty which may be unexpectedly required: this is the state we desire to be found in, and wish it was more our experience. But we are poor, and desire the prayers, and sympathy of our dear friends, to whom we are united in the fellowship of suffering. . . . . Accept of all our dear love, which indeed thou art in full possession of. Whenever thou findest leisure and freedom to favour me with a line, be sure it will be very acceptable to me. If thou hast been at the province meeting of Cork, send me the history of it. Julius Cæsar fought the battles and recorded the narrative of them, with the same hand.

"I am, my dear cousin, thine very affectionately,

"R. S."

From the Same to the Same.

"Ballitore, 10*th of First Month*, 1783.

"I am obliged to my dear cousin for her kind confidential letter. Every communication I have with thee, I think, rivets thee more closely to me. I find thy excursion to Cork has been productive of some uneasiness to thee. What then? It may have been, notwithstanding, a profitable journey. If thy foot slipped, and the inward monitor was near to reprove, and thou hast been healed by his stripes, there bound thy reflections : the past is irrecoverable ; kiss the rod in all humility, and see and be a good child next time. I say again, thy welfare is near my heart, and my desire is, that neither heights, nor depths, things present, nor yet to come, may be able to separate thee (who art separated to the Gospel) from the love of God, and an entire, unreserved dedication of all thy faculties, in nothingness of self, to the cause of Christ. Our province meeting, lately held at Castledermot, was to me satisfactory. As to the preaching, it was according to the complexion of the day, a time of rebuke ; but, for my own part, I rejoiced in having my own spirit rinsed and cleansed by the baptizing power of Truth. Several of the servants ministered to us, all well, for aught I know ; but Mary

Ridgway, that piece of beaten gold, beaten by the hammer of affliction, was peculiarly honoured among her brethren. . . . . .

"I very much accord with thee in sentiment, on perusing the weighty contents of thy last. I rejoice in thy diffidence, and in thy sense of the precariousness of thy standing. I observe thy wise distinction between the strength which is inherent in the constraining mission, and the occasional capacity which may now and then be witnessed, in the freedom of a visit to one's kindred. I think, till this time, when I am writing, I never understood the force of that passage relating to Gideon: 'Go in this thy might, and thou shalt save Israel.' And this might was: 'Have not I sent thee?' Be cheered, my dear friend, and look upward: I make no doubt but heavenly help and Divine favour are near thee. Read and apply the three first verses in the 6th chapter of Hosea. Thou broughtest a part of them to my remembrance. Thou hast not only my love, but the love of all my house. Remember us dearly to thy husband; to thy worthy brother and sister, where you at present quarter: and be assured I am, in sympathy,

"Thy truly affectionate friend and kinsman,

"R. S."

R. S. to his Son.

Dublin, 22*nd of Second Month*, 1783.

. . . . . "It was a good day to thee, when thou wast solemnly and publicly united to our beloved Lydia. I am a witness that the power of an endless life presided on that day. May it be your frequent employment to wait for the renewing of that power to your spirits. Divine love is the great bond of our religious Society, which pervades every living member of the body, and joins altogether in an holy union. I doubt not but you experience this at times, to cement you to one another, and to all the living.

"I wish you health and prosperity, and every blessing; but if He who has you, I trust, under His care and keeping, sees meet to chasten with the stripes of affliction, may you be so instructed by the dispensations allotted, that you may be enabled each to say: 'Not my will, but thine be done!' My heart is often engaged for you, with tender solicitude. Your track of life is an arduous path; thick sown with a variety of trials, probations, and perplexities, and difficulties: may Solomon's wise choice be yours, and may you happily obtain substantial wisdom to direct, and substantial help and comfort to confirm your steps, and strengthen you in your way.

"R. S."

R. S. to his Daughter Mary.

Concerning his danger on ship-board, coming from England with John Pemberton and William Mathews.

"Athy, 23*rd of Eighth Month*, 1783.

. . . . . "I had just lain down for the night, when an everlasting night threatened the visible part of me. The ship struck against a bank, which they called the Kish, near the place where the Indiaman, they said, struck some months ago, when near one thousand, I heard, perished. She struck a second and a third time: it was awful! I thought of poor Edith Lovel and Joseph Sparrow, and knew not but their fate would have been ours. For a few minutes I was held in anxious suspense, but preserved from abject fear: in a few minutes she floated again, and we got off. This was a preservation to be commemorated with humble gratitude!"

From R. S. to Anna Taverner.

"Ballitore, 13*th of Eleventh Month*, 1783.

"My dear Friend,

"I acknowledge to have received two acceptable letters from thee, to which I have not before replied. Affectionate friendship was not wanting, but a variety of engagements prevented my writing sooner. I now dearly salute thee, and inform thee that thy acquaintances here are generally well, and retain their sincere love and esteem for their beloved A. T. Thou hast many kind and cordial friends. So that if in some few circumstances thou should have cause of uneasiness, there are many others which are agreeable; and this is not the place where unmixed happiness and uninterrupted tranquillity are to be expected. We are seen, the structure of our inward man, and all its parts are perfectly known. The great Author of our being, best knows what will be most conducive to our well-being, with what kind of alloy, and in what proportion, to temper the cup of life for each of us. We are poor, frail creatures, and unless the gracious hand of Providence protected, circumscribed and limited, as well as supported, we should be miserable indeed. But his fatherly care is extended, and his watchful eye prevents and provides for the wants of his visited children, who humbly and steadily look and lean towards him, and depend upon him. Canst not thou, my dear friend, say, 'Hitherto he has helped me.' Be encouraged, therefore, still to trust and confide in that sure help, nothing doubting: feel daily and hourly after inward support, that thou may be endued with strength and wisdom of the best kind, to

do and to suffer according to the Divine will, every present day. Do not keep thyself too much confined sitting in one place, nor let thy thoughts be too much, and too long, unprofitably poring on any one thing; but use necessary exercise of body: and do not dwell contemplating the gloomy, but turn thy attention to the brighter side of things. It is not the will of our Great Master that his disciples should be cast down below measure; his gracious language is, 'Why are ye troubled, and why do thoughts arise in your hearts?' And again, 'Let not your heart be troubled: ye believe in God, believe also in me.' Since I saw thee, I saw several of thy friends and relations in England, who inquired kindly after thee. I returned from thence with John Pemberton and William Matthews. We sailed from Liverpool, seemed to be in imminent danger of our lives on the voyage, by the ship striking several times on a bank, but we providentially escaped. Indeed, on our return home the other day from Dublin, we had to commemorate the merciful deliverance of good Providence, my wife, M. and S. having been very nearly overturned in a deep ditch by the road-side. So that numberless are the favours which we are daily and hourly receiving of His bountiful hand. Let us then, my dear A., lift up our heads and hearts unto Him; let us wait steadily and diligently upon Him, and not distrust His merciful care and preservation which is ever over those who fear Him, and hope in Him. . . . . .

"I am, my dear A., thy affectionate friend,

"R S."

R. S. to Louisa Conran.

"Ballitore, *2nd of Twelfth Month*, 1783.

"My dear Friend,

"Although thy expected letter has not yet arrived, although thou art now, as it were, out of my *province*, although thou art now a married woman, and mayst learn of thy husband at home, yet I am not willing to forego the satisfaction of communing with thee; and this, I believe, thy worthy helpmate will approve. I have been thinking of thy situation there, and wish thee to answer effectually the purposes of thy allotment in that place. For this end, two things seem to me especially necessary for thee, humility and wisdom of the right sort. Thou hast been a singular kind of person from thy childhood; thou hast been a marked, conspicuous person, since thy adult age. Such as thou, the visited of the Lord, who undergo the operations of his chastising, refining, purging, preparing, hand,

are subjects of rejoicing to the wise in heart, and objects of their tender, solicitous care; but the unregenerate, the raw, the irreligious, and those who are as but half-baked cakes, look upon such, as with a vulture's eye; they watch for their halting. Now, the great preservative against the arrows of the ungodly, is true humility. When we lie prostrate, as with our mouths in the dust, these arrows are disappointed, they fly over us and do not hurt us. The archers themselves grow weary, if not ashamed of their pursuit. 'After whom is the king of Israel come out? After whom dost thou pursue? After a dead dog, after a flea.' This was the spirit which waxed stronger and stronger, and which in fulness of time obtained dominion, and ruled among the chosen people. Then being seated on the throne, (the place assigned,) to judge the tribes, appears the great necessity for wisdom, and from this sense, and the urgency of the case, arises a strong cry, which pervades the holy ear of Him, who sees all our wants and weaknesses, and what is essentially requisite for us, in order to our filling up our stations acceptably in His sight.

Little matters of discipline, and forms of conducting it, are already in the hands of a few women Friends in your province. Perhaps thou may see weakness attending, and be acquainted with some better mode; yet that wisdom which dwells with prudence, may suggest to thee, that it is better to let things go on for a while in the old manner, provided the Cause does not suffer. But if this should be in danger, if the precious testimony should be likely to fall, then indeed, in meekness of wisdom, it is proper to stand forth in its defence. But let us ever take care that, in such conflicts, our own spirits be in subjection to the Spirit of Truth, and that we manifest that it is not ourselves nor our own honour we are seeking, but Christ. By keeping low and humble, and adhering to Wisdom's dictates, there is not a doubt but that in due time thy way will be cleared before thee. 'Commit thy way unto the Lord: trust also in him, and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day.' . . .

"We all here join in true affection to you both, farewell.

"R. S."

R. S. to John Conran.

"I was favoured with thine in course, and did by no means forget that it called for a reply; but what could I say, or whence could I help thee? I am but a beggar on the dunghill myself, possessing a poverty which I am not ashamed (but yet which is not lawful for

me) to confess; for as it is not decent to be vaunting of our riches to the poor, so it seems useless to complain of our poverty to them. Besides, for me to attempt to speak comfortably to thee, because thou wert sorrowful when thou wrote, would be foolish, seeing that the vicissitudes of the religious barometer are frequent, there are many weathers in one of this sort of days, weeping may endure for a night, but joy cometh in the morning. There might be much alteration in the state of thy mind between the time of thy writing to me and of receiving an answer from me. So, (and this I believe is hardly necessary to say to thee,) it is apparent that if we would grow in religion, we must not place our dependence on men, nor have our expectation from them; we must no more lean to the understanding of others than our own, but we must look and lean to the Lord alone, whose Spirit in our hearts is our law, our guide, our support, our wisdom, and our consolation. And to this I refer and commend us both.

"I am, dear John, thy affectionate friend,

"R. S."

"Irksome as the state of poverty appears, it is yet preferable to a *hardened* state, should we, like them of old time, who, though fed from heaven with angels' food, yet were not estranged from their lusts, even while the meal was in their mouths. If we suffer persecution and buffettings of spirit, then dealeth He with us as with sons whom the father loveth and chasteneth,—the necessity of a stripped state, and the safety of it no doubt made the apostle glory in a sense of his infirmities."

R. S. to Lucy Conran.

"Thou hast been often in my mind with much nearness of best affection, to wit, in that love which is pure and unmixed,—that love which far surpasseth the understanding and comprehension of the carnal minded,—that love which is the true badge of discipleship, and evidence of having passed from death unto life; nor have my desires for thy preservation, growth, enlargement, and establishment in the blessed everlasting Truth, been few, but many and strong; and yet after all I feel a desire to recommend thee that more excellent than all outward helpers, by so much as the heavens are higher than the earth. This thou art acquainted with, thou hast already tasted of the good Word of Life, the gracious morning of God's salvation hath dawned upon thy soul; oh! be faithful to its discoveries, mind its

gentle whispers, attend unto its holy leadings, it will infallibly lead into all truth, and establish thy humble stepping along in the right line of duty ; thou knowest it teacheth as never man taught.

" Thou seemest to lament the slow progress thou hast made in the good warfare ; perhaps thou sometimes castest thy eye towards some whom thou thinkest set out as late as thou didst, and who appear to have made much more progress ; or at others whose continuance in the potter's house has been short compared to thine, and whose turnings and overturnings have been few in comparison with those allotted to thee. This I allow may have been the case, yet be not thou discouraged at these things, but call to remembrance that thou art in the hand of a faithful Creator, who sees the way thou takest, and when He has sufficiently tried thee, will bring thee forth as gold. Look not at such gourds as come up in a night, notwithstanding some of the Lord's people should be as weak as to rejoice under their shadow ; but, shall I say it ? yea, I will, because I feel it, look to the great work unto which thou art called, and for which thou hast been preparing ; nor be solicitous what the message may be, peradventure the simplicity of the matter in commission might be one cause, why the foolish prophet above alluded to, did seek to flee from the presence of his great Master, and baulk his testimony, ' Yet forty days and Nineveh shall be overthrown !' How foolish a testimony, (might he say,) will this be ! how can I submit to be the bearer of such a simple matter as this will appear ! shall I risk my reputation as a wise man, and perhaps in the end appear a fool, a liar ? But we find that all his attempts proved vain, amongst which his going down to the side of the ship and there falling asleep, appears to be one ; and should my friend think that entering into a certain state will prove a safe retreat, I verily believe she will be mistaken. I am now ready to say what have I done ? I have shot the arrow, it is gone—*let it go*, I did not make it, it was brought to hand unsought for by me : I write simply, altogether unpremeditated. Thou seemest to charge me against speaking by permission *only* upon a matter that my pen has already been led unwittingly into, before the time intended when I sat down, as I rather proposed, to take thy letter in due order ; but the wind bloweth where it listeth, and although we hear the sound thereof, yet we cannot describe clearly the ways thereof. I shall now tell thee that nothing relative to outward helpers in the vineyard is so grateful to mine ears, as that of the gospel preached in its own simplicity and purity, whether it may be through male or female, great or small ; so on the contrary, nothing gives me more pain, or brings so thick a cloud

of distress over my mind as a busy, meddling, unsent, unbaptized ministry. These, indeed, darken counsel by words without knowledge,—are spots in our feasts of charity,—clouds without water, carried about by winds of their own raising, and for whom blackness and darkness is in store! Judge then from these my settled sentiments, if I wish thee to run before thou art sent? God forbid. Yet hear a word of further exhortation, from one who loves thee dearly,—beware of disobedience, when the fulness of time comes, be not what I was, *faithless*, but be thou *believing*. I wish thee not to go forth in the uncertainty, but wrap thy head in the glorious mantle of Truth, until the uncertain dispensations of wind, fire, and earthquake, pass by, and until the still small voice of holy certainty reach the ear of thy soul; for I know this, that as our bodies have organs by which we see and hear, so to the crucified and quickened believers similar spiritual sensations are given, and by the proper exercise of them, they can clearly distinguish between object and object, sound and sound. This we find was the case with that great apostle Paul, as well as the great prophet Elijah, 'When,' says he, 'God, who separated me from my mother's womb, called me by his grace to reveal his Son in me, I conferred not with flesh and blood, neither went I up to Jerusalem to them who were apostles before me;' nor indeed had he occasion so to do, as his call, commission, and works, were all clearly and fully shown him by the manifestations of that grace that called him to be a labourer in the Lord's vineyard; hence then the gospel which he preached, not being according to man, neither received from man, but by the revelation of Jesus Christ, he stood upon the sure foundation, the immutable Rock of all generations, where holy certainty is only to be found.

"R. S."

R. S. to Lucy Conran.

. . . . . "Thou the other night became so much the subject of my petition, that I thought I would attempt a few lines to thee. It is probable, indeed, little may occur worth sending, yet the innocent babbling of children, with one another pleases themselves, and although it may not be to any edification or improvement, yet does no hurt. Indeed, there is a striking analogy between little children by nature, and those who are born from above, in the infant state of religion: the child of God cries for something, it does not well know what; it does not desire to know, but it wants to be fed; its growth and its strength are *acquired* by its feeding, not by its increase of understanding, which yet as it is necessary and useful,

arrives in its season, and is added by degrees. And as we cannot add one cubit to our stature, as natural men, so neither by taking much thought can we add to our religious growth: this is the work of God, as saith the Scripture. In this day, there is so much revolting from the genuine spirit of christianity, and the few that are sound in the faith, and alive in the root, are so rejoiced at the prospect of any of the visited youth coming forward in stability and service, that there is sometimes a danger lest such youth should be carried off their own legs, and pulled forward into action beyond their proper strength, and the right requirings of duty. Only let us be inward and diligent in our spirits, keeping to our own particular exercise, and attending to the account current, which is between the great Lord of the household and our own souls respectively, making short reckonings, and taking up no false rest till Infinite Mercy forgives the debt; so shall we, though poor, witness content, and though not abounding, yet have a little sufficiency. Those who have opportunity of being much in the society of eminent religious, experienced Friends, and heap up to themselves teachers and the good things which they teach, are like people who cut a figure in trade, but the stock is not their own; they borrow here and borrow there, appear to be useful and liberal, and yet there is more of show than real substance. Let us, my dear child, be content to be among the little and low, and in the lower class of disciples, yet renewedly feeling after the evidence of being disciples indeed, waiting diligently to hear the Master's instructions, and to learn each our own lesson, in our own book; and I believe this is thy steady care, and that thy heart is far from being haughty, nor thy eyes lofty, nor that thou exercisest thyself in things too high for thee. I doubt not but thou hast behaved and quieted thyself as a child that is weaned of his mother, and I wish thee to be more and more weaned from every dependence short of that hope which the sweet psalmist speaks of in the same place, 'Let Israel hope in the Lord from henceforth, and for ever.'

"I am, my dear Lucy's very affectionate friend,

"R. S."

E. S. to her Husband.

"Ballitore, *5th of First Month*, 1784.

. . . . . "It gives me satisfaction that thou feelest support, and a belief that thou art in thy place. I am willing to give up thy company, (which is very desirable to us,) for the promotion of righte-

ousness, as I appear now to be of very little use but to stick by the stuff, and keep our outward things together as well as I can. It is a strength and comfort to those who are going off the stage of action, to hear of those who are in the prime of life for service in the church, devoting themselves to it; and particularly those of one's own family. I wish Samuel and Margaret's establishment in every good word and work; and apprehend the way to be so, is to keep low, and humbly dependent on that all-sufficient Power, which can enable the striplings, like David, to make war successfully against the Philistine nature, both in themselves and others, steadily labouring that self may be of no reputation: and then I doubt not, but they will be prosperous and useful in their generation, and have wisdom afforded them to train up their dear children, both by example and precept, in the nurture and admonition of the Lord.

"E. S."

FROM R. S. TO D. C.

"Ballitore, 17*th of Second Month*, 1784.

"MY DEAR COUSIN,

. . . . . "I am glad our poor child was so agreeable to you there. I am pleased that we let her go to you. The hand of an infinitely wise and gracious Providence saw meet, (I believe,) to unite the hearts of the parents, with a holy cement of his pure love, and I trust it is of the same condescending goodness, that a friendship is formed among our children. May we, of the retiring generation, be happily continued objects of Divine regard and compassion, and be endued from season to season, with fresh supplies of heavenly wisdom, that so we may walk in and before our families with propriety, and leave such vestiges in all parts of our conduct, as our successors may safely follow; and may our beloved offspring and their connexions, having been favoured to see a glimpse of the beauty which is in the Truth, dwell low, in humble, watchful fear, that this eye may ever be kept open in them, that the vision may be more and more cleared and extended, and the god of this world never be permitted to close or obscure with the dust of the earth, or dazzle and dim with worldly splendour! I am anxious for the coming forward of the youth of our day: something or other retards their growth; with divers it is not any evil disposition, any criminal pursuit, but I fear there is a want of a steady, solid, diligent waiting, for the renewal of those baptisms, which purge the soul, and prepare it for further illuminations and discoveries of duty. There is a

seeking and desiring after good, and a looking towards the servants and messengers, and expecting from them ; but if, under a sense of our wants and weaknesses, our attention was more immediately turned to the Master himself, and our dependence more abstractedly fixed on Him, I believe there would be more of a growing in the root, the tender plant would sooner become a tree of righteousness, and fruit would be brought forth in due season, grateful to God and man.

" Thy last letter, my dear cousin, was forwarded to me to Clonmel, where I was visiting my children and grandchildren ; my principal delay there was the family visit at Clonmel and Garryroan-side, in which I was requested to join, and thought it best to encourage the service, as I happened to be there. Benjamin Grubb, John Grubb, Robert Dudley and wife, and William Fennell, were principals in the visit. I think a degree of best Help was afforded, and it was generally performed, I believe, to good satisfaction. I was much taken with Benjamin Grubb's manner, it was instructive, exemplary and edifying to me ; he left the world and its business, (of which he has a considerable share,) to his hopeful children and servants, and set himself earnestly and steadily about this business, ran about here and there arranging, appointing and giving notice to families, to suit their convenience and save time. When we sat down with a family, he generally opened the way, (after a previous time of solid waiting,) by letting them know it was an opportunity of religious conference by appointment of their meeting of discipline, and proceeded to recite the substance of some of the most important of the Quarterly Meeting's Queries, one after another, to which answers were sometimes severally given, and occasion taken to make remarks, give advice, &c., as seemed suitable. Benjamin is in the church much as he is in the world, he is an honest, upright, downright man, deals upon his own stock, affects to be nothing but what he really is, speaks his mind plainly and simply, and is more in substance than in show. Mary Dudley appeared at times most beautifully amongst us, it was the beauty of holiness indeed, than which nothing is more splendidly excellent. . . . . In this tour we met with dear M. W. I have long and often felt near friendship for her, and thou may well think her present situation did not make her less dear to me ; affliction by melting down seems to unite friends, and mingle their spirits more intimately, as fire dissolves metals and causes them to incorporate in one mass. . . . . .

" Thy affectionate friend,

" R. S."

R. S. to Mary Dudley.

"Ballitore, *4th of Third Month*, 1784.

"I did not expect that I should have remained so long silent after the receipt of my dear friend's very kind and obliging letter, but indisposition, and engagements at home and abroad, combined to prevent my writing. I was concerned to hear of thy illness and confinement; thou hast been often ailing, and I have often thought about thee. We are variously modified in our mental complexions, habits, and dispositions, and our common Creator and Preserver uses various means in correcting, reforming and preparing us. Sometimes the body is touched, sometimes the mind, and sometimes the outward substance. Our best way at all events, appears to me to make haste to get under the shelter of the wing of Omnipotence; there, contemplating and meditating that all things good and evil are allotted or permitted to us by Infinite Wisdom, and resigning all to the disposal and ordering hand of our great Benefactor and best Friend, we settle in a comfortable composure and acquiescence with the Divine will. This should be our daily labour, to feel after and witness the hiding of His power; the day of tranquillity and prosperity is not only the most acceptable, but the most convenient and commodious day for this purpose; while affliction of body and distress of mind are suspended, we can more readily get into that stillness and patient waiting, in which is experienced the renewing of spiritual strength. Let us imitate the halcyon, or whatever bird it is, which is said to build its nest on the fluctuating sea in a calm. May thy temper of mind and body often witness this calm, and thy nest (the dispensation which thou mayst be under,) be watched over and guarded by Him that rules the winds and waves of this tumultuary life! I am earnestly solicitous that nothing should hurt thee, neither heights nor depths, things present nor yet to come. The Cause which thou hast been honoured in giving thy voice in support of, is the greatest, the noblest, the most interesting and important that ever existed on earth, so glorious that even the angels desire to look into it. Mayst thou be enabled to keep such wise and diligent watch over thy vessel, which contains the heavenly treasure, that when thou drawest out of it for others, at the Master's bidding, the liquor may be ever unadulterated, pure and precious: this will tend to the glory of him that has called thee to bring forth much fruit, to the edification of the Church, and to the consolidating of thy own peace. . . . . The door of admission into unity with the living members of the Church of Christ is by baptism, that

baptism which often repeated and continued, purges and cleanses the soul from the spots and defilement of the world, and reduces to the state of a little child, in which only the kingdom is to be received. Many are the devices of the enemy to hurt and hinder the Lord's work; and if he finds he cannot prevail to draw back wholly and palpably into the world again, he often endeavours to allure to take up a rest too soon, so the inward man in the new creation is incomplete, the holy leaven has not pervaded the whole mass, the cake has not been turned. May it not be so with ——, but may she follow on to know the Lord, in the progressive operations of his Spirit and turning of his hand upon her, that if he has been her Alpha, he may also be her Omega, if he has mercifully laid the foundation, he may be graciously pleased to lay the top-stone of her spiritual building! . . . . . .

"My wife and children join me in kind greetings to thee and thy husband and all your house. May it be mercifully preserved to be as the house of Obed-edom, where the ark of the testimony rested, and in consequence, the Divine blessing rested also! Whenever freedom and convenience will unite to induce thee to give me a line, I shall esteem it as a particular favour, for be assured thy correspondence is highly grateful, as thy welfare is very dear to thy truly

"Affectionate friend,

"R. S."

R. S. to Mary Watson.

"Ballitore, 16*th of Fourth Month*, 1784.

"My dear Friend,

"I sat down with an intent to write to my beloved daughter M——, but a beloved friend interfered among my feelings, and I thought I would send thee a salutation of my unfeigned love. I purpose (if all be well) to set off to-morrow for Dublin, in order to the Yearly Meeting. I seem a poor, tottering feeble creature; but as way has been aforetime made, and I have been helped along, so I humbly rely on the same ordering hand and protecting care: it is well for us, my beloved friend, to centre *here*,—to have Infinite Wisdom graciously to condescend to direct us, and Omnipotence to help us along, is certainly best and happiest for us. Known to the Almighty are our several habits, dispositions, and propensities, and he best knows how to modify, control, refine, and prepare so as to make us altogether, the whole lump, that very thing which he would have us to be. In that freedom of communication which I almost

always feel with thee in a peculiar manner, when there is opportunity for it, I recollect that I have often found myself disposed to mention the usefulness, the necessity of experiencing our spirits to be reduced, and to magnify, if I may so say, humility of heart; it appears still to me to be the King's gate at which we should reside, the door of entrance at which we should patiently wait. Wherever others may be carried in the rovings of their vain imaginations, be this thy dwelling and assuredly all will be well. Resign thyself in nothingness to the creating, forming, squaring hand of the great Architect, and I doubt not he will build thee up an holy temple to his praise, a temple wherein the daily sacrifice will be acceptably offered, and the incense of pure gratitude and thanksgiving will joyfully ascend, instead of mourning and lamentation. . . . . .

"My dear friend, dearly farewell,

"R. S."

R. S. to L. S.

"Dublin, *4th of Fifth Month*, 1784.

"My dear Lydia,

"I am much obliged and gratified by thy very kind epistle. It was more than I expected, though not more than I desired; for I love every communication that comes from thee, and thy communications were highly acceptable: they left a relish on my mind which has strengthened it, and helped to support it, during some of the cloudy part of this day. My children are all subjects of joy and gratitude to me; and thy accession to their number is a great accession to my satisfaction. I pray that thou and thy husband may be graciously preserved objects of Divine mercy and favour—that ye may ever dwell in the lowly valley, where the dew lies long, and there gather the fresh manna in your own vessels, little or much, according to your measures; if it be but little, if it be of the right kind, it will suffice: no lack will be experienced. They that wait on the Lord will want no good thing. One grain of gold is better than a great deal of baser metal. I am sensible, my beloved child, that the God of thy ancestors has visited thee; be thou, therefore, humbled in soul before him, and dedicated and devoted, in all thy faculties, to his service. Say not to the heavenly visitation, 'Hitherto shalt thou come, and no further; and here shall thy waves be staid.' But consign and resign thyself to the disposal of Him who knows best what is best for us, and will best answer His gracious purposes respecting us. Our great loss is, in that we are apt to be cutting and carving for ourselves; and so, taking ourselves out of the

Creator's hand, (who made the world out of nothing,) we become as vessels marred upon the potter's wheel. The symmetry of the parts of the inward man, all its texture and fabric, and features, would be right, and good, and proper, and the beauty of holiness conspicuous, if we left ourselves to be fashioned entirely according to the Divine will.

"I am called to supper. I leave thee with a degree of reluctance: that is, I leave conversing with thee; for thou art much in my thoughts, and near my heart. . . . . .

"I have always much pleasure in subscribing myself, my dear Lydia's affectionate father,

"R. S."

R. S. to his Daughter G———.

"Foston, *8th of Seventh Month*, 1784.

. . . . . "I am often, I think, favoured with a capacity to recommend me and mine to the protection of Omnipotence; and I humbly trust the contrite petition and wrestling travail of spirit is graciously heard and answered. Indeed, if merciful help and regard were not renewedly extended to us, what would become of us in any sense or respect? But he who is Lord of heaven and earth, and holds spiritual and temporal blessings in his hands, perfectly knows and sees what we stand in need of, and what is best and most suitable for us. If, by his holy help and special grace, we be happily preserved in his fear, walking acceptably before him, we shall do well, and want no good thing. His Spirit bearing witness with our spirits that we please him, will bear us up above the little contingencies which are apt to perplex and annoy us, as well as above the floods of temptation and tribulation, which seem at times ready to swallow us up. And if the counsel of perfect, unerring Wisdom be, that any shall be serviceable in His hand, for promoting the great cause of pure and undefiled religion upon earth, such may assuredly expect a double portion, the portion of an eldest son, of trials and temptations, and siftings, and exercises, in order to peculiar winnowing, and purging, and pruning, and to a preparation and qualification experimentally to minister to the various states of others.

"I had satisfaction in attending the Yearly Meeting. It was remarkable for the establishment of a women's Yearly Meeting, which I hope will, in a course of time, and in the order of its course, prove of service in our religious Society. The men seem to have slept a long time over this matter; but now, like the rib which was taken out of Adam's side *while he slept*, I hope it will, in process of

time, become a true help-meet to the men in the discipline of the church. . . . . .

"R. S."

R. S. to his Wife.

"Colebrook Dale, *4th of Eighth Month*, 1784.

. . . . . "This is the most extraordinary place I ever was in: there is such a mixture of religion and worldly business, human learning and Christian simplicity, among the people; such a native, wild irregularity, subdued and cultivated by art and opulence, about the place. . . . . .

"I have my ups and downs as usual; but my heart is never so comfortable, and I am never so well satisfied with myself as when I am in the deeps, with the billows passing over my head, engaged in a travail of spirit for the promotion of christianity and the welfare of mankind. I sometimes venture, in private, to express something of my fresh feelings, and to bring out of the store-house things that have been reposited there, and are presently brought to hand; but my cry is for humility and wisdom, that I may be mercifully preserved myself from falling, and that I may not be tempted to exceed the life and authority of Truth: I know nothing more excellent, nor more desirable, than the living virtue of it qualifying our spirits, and enabling to move in the Lord's work. I wish it, above all things for ourselves: I wish it, above all things, for our children; that they, as well as we, may surrender themselves, at the Great Captain's discretion, make no terms of capitulation in yielding up the citadel of their hearts, only that life, spiritual life, may be granted them—that they may be taken into the service of their Lord. There is no other service which is attended with such advantages: there is safety and protection in it, from the usurpation of other lords which have had dominion,—there is maintenance, clothing, and pay,—there is honour, dignity, and immortal glory; all these blessed privileges and rewards are involved in this important cause. I believe our children are not insensible of this, and I heartily desire that their obedience in all things may keep pace with the knowledge communicated to them. 'Hear and obey, and your souls shall live,' is worthy of all acceptation. First, to be diligent in waiting, in order to hear the still small voice, which is of private interpretation to our several states individually; next, to obey in submission and faithfulness the discoveries of the Divine will in the jots and tittles, as well as the weightier parts of the law—in what

concerns ourselves, as well as in our relative duties to others: so shall we be favoured with the inspiration of that exhilarating breath of life, which makes and preserves us living souls. . . . . .

"R. S."

R. S. to John Thorp.

"Ballitore, 21*st of Ninth Month*, 1784.

"How little, how nothing is at our command! However, it is our duty to endeavour to be always ready, that if a ministering angel of good has in charge to impart any to us, we may be found in a state capable of receiving it; and if the prince of this world should also come with his temptations, that he may be baffled in his designs. One and the same state is necessary in both cases—a state of emptiness, nothingness, and abasement of self. This is our centre; and as each of us industriously acts within his proper circle, and fulfils his reasonable duty, we shall know, I believe, an extension of the cord of Divine love and authority, an increase of holy zeal and ability, and a wide field of labour. For my part, I never expect to be worth calling any thing: I am satisfied to be nothing, so I be but preserved from any thing that is evil; but I want thee, and such as thee, to be what you ought to be, or in other words, what the Master would have you to be. Now, I believe it is the Master's will, that his servants should be more and more acquainted with his good pleasure, and the ministers of his word, as burning and shining lights. I am indeed sometimes astonished at the beauty and excellence delegated to some of this class, though, like the planets, they have no light of their own—none, but as they derive it from the sun of righteousness. And yet how liable are even such to become dim, and suffer eclipse, 'shorn of their beams,' and while they are preaching in words to others, to become cast away themselves. So that 'watch and pray' remain to be the words of counsel and indispensable injunction to all, without respect of persons."

R. S. to Elizabeth Pike.

"Ballitore, 16*th of Twelfth Month*, 1784.

"Dear Friend,

. . . . . "Circumstances must at times be submitted to, and where the will is good, He that knows the heart is pleased to accept of it instead of the deed. We may be debarred from assembling with our friends by many impediments and disappointments belong-

ing to our state, but if the eye of the mind be turned inward, and the expectation is solely from the Source of all good, we shall not fail, I believe, of receiving more or less encouragement, and food convenient will be administered, in due season. The day, be sure, calls for diligence, and living active members in our religious Society, will have enough to do in their several departments; the harvest is great, the field of labour is honourable, and the wages are glorious and everlasting, so that I rest in a hope that many of our successors of the present generation, will not give their strength entirely to the world, either to the profits or pleasures of it; but considering the excellency and dignity of the Cause, the short term of human life, and the awfulness of the silent grave to which we hasten, will inquire after the Lord God of their forefathers, and nobly aspire after those things which make for their present and eternal peace, the knowledge of the Truth, and the promotion of it among men." . . . . .

"R. S."

R. S. to Elizabeth Pim.

"Ballitore, 19*th of Fourth Month*, 1785.

"My dear Friend,

. . . . . "Thou and I are two poor, helpless creatures, who stand exceedingly in need of Divine help. If He who made us, will be graciously pleased to extend His merciful condescending regard and care towards us; if He will take us into the protection of the hollow of His hand, and under the hiding of His power, we then shall live before Him; otherwise we shall be agitated by every conflict, as reeds shaken by the wind, and even our natural lives, from one cause or other, become a burden. But I trust, my beloved friend, that He who hath visited, and cultivated, and planted, and watered, and preserved, will continue to cast a compassionate eye upon us, will support, and direct, and open our way before us. We are blind and ignorant, but He is perfectly wise, into whose hand we commit our spirits to be moulded, modelled, rectified and sanctified, according to His will. Here then, let us hold; let us leave all to Him, who hath cared and will care for us, if we be chaste in our love to Him, and faithful and obedient in every jot and tittle of His law legibly engraven on the tablet of our hearts; but remember, a little cloud intercepts the rays of the sun from us, and unfaithfulness in matters comparatively small will preclude the enlivening warmth and strengthening virtue of Divine favour.

"R. S."

R. S. to Abiah Darby.

"Ballitore, 21*st of Fourth Month*, 1785.

. . . . . "My desires are for us that are advanced in age, that we may so run, as not uncertainly, so fight not as one that beateth the air; but that feeling, as we increase in years, after an increase of spiritual life, we may have no confidence in the flesh, in natural talents or former religious experiences, but still waiting for the fresh anointing, and the renewed putting forth, move in any little service according to the present qualification and ability given. It is a common saying, that 'very old men are twice children.' May we, my dear and honoured friend, if we should arrive at that stage of life, experimentally know the renewal of the child's state, to which belongeth the kingdom, 'as new-born babes desiring the sincere milk of the Word, that we may grow thereby.' This is what preserves green and fruitful in old age, keeps from decay in root and branch; and this I trust is and will be thy renewed experience to the end of time. . . . . Whether I shall see it best to endeavour to get to the ensuing Yearly Meeting or not, I cannot yet say; I greatly desire to be preserved from over-doing and impertinently meddling, as well as to be devoted in all my faculties, such as they are, to the promotion of the most glorious Cause that ever existed. . . . . .

"Thy sincere friend,
"R. S."

R. S. to D. C.

"Ballitore, 3*rd of Seventh Month*, 1785.

"My dear Cousin,

. . . . . "I returned home from my English expedition, with Sally, 20th ult.; we were favoured to get well along, and I hope the journey was profitable to both of us. Providence was kind and gracious in his protection of us, and in making our journeying and our sojourning prosperous. I could not but mark the peculiarity of it in several instances, I hope with humble gratitude. . . . . On leaving the Dale, cousin D. Darby would needs accompany us to Shrewsbury, her company was very acceptable, she wished us to stay next day, their Week-day Meeting at Shrewsbury, we were almost consenting, but in the morning, something of Condescending Goodness seemed to come over us as we sat together, and having had agreeable communications therein, we thought it best to part.

. . . . . We just got in time to reach the packet which was going under sail, having succeeded so well in getting on board, we were in great hopes that we should get to Dublin the next day, but the wind fell away, and our spirits, and it flattened together. . . . . It was tedious to be so long at sea coming from Holyhead, but certain circumstances contributed to make it more tolerable; the sea was calm, unruffled, like a large river, the sun set with great lustre, the moon rose with great brightness, we were not sick, the porpoises gambled about the ship, as if to divert us with their play, the fish offered themselves in shoals, and we caught them exceedingly fast, and eat heartily of them, mostly gurnet; but what crowned all, the wind sprung up the last night in our favour, and we landed in time to be at meeting in Dublin, on the 19th. Samuel Emlen, George Dillwyn and Rebecca Jones were at it, and a baptizing meeting it proved, as well also the afternoon; we got home the next day and found all well, which is cause of additional gratitude. Indeed numberless are the favours which I am daily partaking of, and the desire of my heart is, that I may be enabled to walk wisely, and in some degree worthily, bringing honour to Him and to His cause, who hath done so very much for me. After writing the above, I went to Newtown, intending to finish and send this at my return, but our meeting of conference there continued so long that I was late for the post, and had but just time to get to our afternoon meeting. I think such visits and conferences have their use; there are many raw people among us, who want to be informed and instructed; many points of discipline which ought to be explained and enforced; and where true charity (gospel love) is the covering of the spirit, under this covering and qualification, things of a very close and delicate nature may be spoken to, without fear of giving offence; when the feet are shod with this preparation, we may tread on briars and thorns without being hurt. . . . . The genuine spirit of christianity seeketh not its own, (what it is justly entitled to, by way of concession, and acknowledgment, and atonement,) but forgives, and earnestly seeks, and desires the welfare, not only of friends, but enemies; it is disinterested, not only as to worldly advantages, but as to the honour and reputation of self. . . . . .

"Farewell, dear cousin,

"R. S."

R. S. to Mary Watson.

"Ballitore, 10*th of Seventh Month*, 1785.

"My dear Cousin,

. . . . . "Though our poor, finite conceptions, cannot comprehend this dealing of Infinite Wisdom, with this seemingly innocent creature, A. T., yet doubtless it is right, and the good hand of Providence is singularly remarkable in ordering this poor thing's situation to be in a family where so much cordial affection and friendship are shown to her, as well as among such sympathising friends. This revives in my mind an observation which I have had cause frequently to make, that however deeply and variously we may be tried, yet some means of alleviation are cast up, some place of refuge is appointed; if we be bereaved of one comfort, another is left us: if we be reduced, we are not altogether destitute; though we put our mouths as in the dust, yet there is hope. And certainly, by how much the nearer we cleave to the Rock of all-sufficient help, by how much the more entirely we cast our care upon Him, by how much the closer we walk with His Spirit, and obey His commands in all things; in so much greater degree we shall become objects of His Divine notice, favour and protection, as is said, 'Who is he that shall harm you, if ye be followers of that which is good?' Be encouraged, therefore, my beloved friend; lift up thy head above the waters, wait diligently to know the Master's will, and when clearly seen with all simplicity and fidelity perform it; so wilt thou walk in unity, in unison with the Spirit, and this thou wilt experience to be the bond and seal of thy peace. We have many temptations to grapple with, while engaged in this warfare, in common with mankind in general, the lust of the flesh, the lust of the eye, and the pride of life; and those who have been chosen out of the world, and by a high and holy Hand separated to services in the Church of Christ, have their peculiar baits and snares laid for them, by an insidious, assiduous adversary, who is still practising on their natural dispositions, or local, temporary habits, and accommodation of manners, in order to unfit, disqualify, or to impede the work going on in them.

So that 'Watch and pray,' or wait unto prayer, remains the standing, salutary precept for all, through all generations, lest we should enter into temptation; the spirit of the man, under the immediate operation of the Spirit of Truth, is willing; but the flesh, in which dwelleth no good thing, is weak, is in danger of declining to ease and indolence, and being carried down the stream of too general lukewarmness and indifference. This is a polluted

rest, in which too many have settled, but, through the economy of a gracious, all-wise Parent, this rest has been disturbed to some, they have seen it to be unsafe, unsanctified, and have forsaken it; may all such, who have been thus roused from a false rest to active labour, grow more and more in a capacity for service, they can never serve in a more noble cause, they can never be employed by a better Master. While I was writing this letter, I was gratified by some favours in this way from my friends in England. . . . . I understand there is a letter addressed to a Friend Fox, who went to Paris, in order to refund some prize-money which he had received during the war, and which had been a burden to his mind. The letter is from Nismes, in the province of Languedoc, written by one person on behalf of about an hundred, who call themselves Quakers; it appears, my correspondent says, in an agreeable style, though not quite what we are used to,—as it was written in French, it may suffer by the translation. These people, I learn, are not exempt from military service, but they have some indulgence, and look forward with hope of further toleration. Thus there seems as if there were some stirring of good in different nations, and the prospect of the principle of Truth spreading is pleasing and comfortable.

"My dear friend and cousin farewell,

"R. S."

R. S. TO ——— ———.

"Ballitore, 12*th of Seventh Month*, 1785.

"DEAR FRIEND,

"Having mentioned to thee that I did not know but I should take the liberty of writing a few lines to thee on a subject which there was not then time to discuss, and thou having repeated thy desire that I would, I attempt it (I think I may truly say) in humility, in diffidence, and in a consciousness of my own comparative weakness and inferiority. We were speaking about thy not having had a certificate to the meeting of discipline at ——, and consequently not being regularly a member of it. In my opinion, several inconveniences and confusion attend such a situation, and it is incompatible with the good order of Society, a precedent of dangerous tendency: a Friend thus circumstanced may hold himself loose and disengaged, may think he may attend the meeting of discipline or not, as it suits his convenience and inclination, and when he does attend, may excuse himself from meddling with any part of the business which he does not like to touch, as not being authenticated a member of the meeting. This I apprehend to be a great

hurt to the party, as well as loss to Society, those who wish well to the Cause should wish to be both qualified and authorized to support it, in their several lots and degrees. It is a Cause which admits of no neutral professors. The Head of the Church expressly declares, 'He that is not with me is against me: and he that gathereth not with me scattereth abroad.' And indeed, my friend, as the Cause is the most noble that was ever introduced upon earth, being no less than the cause of Christ and the salvation of the souls of all men, whoever will become qualified rightly to support it must be made willing to stoop exceedingly low, they must pass through many baptisms, and undergo various operations and dispensations, before they become fit to be honoured with a portion of the Lord's service, which dignifies beyond all human honours, and is rewarded with eternal glory. Our great Pattern, when he graciously condescended to leave the bosom of his Father, to descend to this earth and take our own nature upon him, left us an example how we should demean ourselves in fulfilling our duties in the Church. In the article of washing the feet of the disciples, which I think bears a strong analogy to the transacting of the discipline, (being cleansed by Christ, and cleansing the feet, *i. e.*, the goings of one another,) he did not go about it in an ordinary, cursory, light, indifferent manner, he addressed himself to the business officially as a servant: 'He riseth from supper, and laid aside his garments, and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.' And to this memorable example, replete with instruction, he adds this instructive document, 'Ye call me Master and Lord, and ye say well, for so I am. If I then your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example, that ye should do as I have done to you.' And as one that knew how absolutely, how essentially necessary, a thorough humiliation of self was to a right qualification, he makes use of his strongest asseveration to impress it on our minds,—"Verily, verily, I say unto you: the servant is not greater than his Lord, neither he that is sent, greater than he that sent him.' I have no doubt, dear friend, of thy attachment to the welfare of the religious Society of which thou art a member, and if thou hast followed on to know the Lord in all his manifestations to thee, if thou hast been faithful to the discoveries of his will in all things, if he has the uppermost room in thy heart, and thou art dedicated to him in all thy faculties, no doubt but our poor Society will reap the benefit of the good fruits brought forth, thy life will be happy and honourable, and thy end (if thou perseverest to the end)

will be peace. But if there be a consciousness that something is still lacking, that notwithstanding the filling up the moral duties of life with a good degree of propriety, there has not been a selling all in the will and affections, a distributing to those who are poor in religious poverty, and a following of Christ in the way and manner of his leadings in the path of the cross and self-denial, let us remember that time, and what we may term 'more convenient seasons,' are not at our command, that the consummation of all things approaches with inconceivable rapidity, and for ought we know may be just at the door, that there is no work nor device in the long repose of the grave, and that an irreversible decree seals all up for ever. . . . . .

"I am, with sincere attachment and good wishes,

"Thy affectionate friend,

"R. S."

R. S. to his Daughter G———.

"Ballitore, 20*th of Eighth Month*, 1785.

. . . . . "Health is an extraordinary favour: I think it is wonderful that the machines of our bodies should go such a length of time without being out of order, considering the complicated variety, and minuteness and delicacy of the organs which compose them. May we be enabled acceptably to acknowledge, and often return due homage for the manifold mercies which we receive ourselves, and also to intercede for divine protection and relief, to be extended to others in distress and affliction of body and mind! I doubt not thy frequent visits to such: they are more becoming a Christian society—more befitting the disciples of Christ to be exercised in, than insipid, formal, cursory visits of show and ceremony, where light, superficial talk, and an impertinent busying in other people's matters is indulged. This is not the intercourse which the Lord has chosen for his people, but that they should seek to visit one another in his name, under the influence of his pure power, and therein either keep to an inward travail of spirit for the arising of it, or, in a proper freedom, maintain a conversation savoury and edifying. This, I apprehend, is the way to grow in service. Time is short, and is minutely to be accounted for. The work we are called to, the spreading of the holy principles of Christianity among men, is awfully important: where is the room then for idleness, supineness, and indifference, among those who are called to be standard-bearers among the people? . . . . .

"Our poor nation is much destitute of instrumental help, in many places. A living, sound ministry, accompanied and corroborated by irreproachable, wise, and religious conduct and conversation, is a capital favour to the churches. . . . . It behoves those who sit as judges, to *feel* their way in determining concerning appearances in this line. I have met with variety of opinions in these cases, but I ever found it safest for me, where I could *feel* nothing, to remain detached and single, and to be cautious of either encouraging or discouraging, till I had an evidence as clear as might be expected in the matter. And here, and in many occasional affairs arising among us as a religious Society, appears the necessity of Divine Wisdom illuminating our understandings, and qualifying us to judge right judgment. A sense of this has, at times, much humbled and prostrated my spirit, with desire that whatever little, or however little I might be, I might be what the Master would have me to be—I might be right. . . . . .

"R. S."

R. S. to Mary Watson.

"Ballitore, 22*nd of Tenth Month*, 1785.

"My dear Cousin,

. . . . . "There are divers of our acquaintances who seem to be about taking their flight to that land, from whence there is no return. Perhaps some of us may have to stay a little longer in this world; may best Wisdom conduct our steps in the midst of a crooked and perverse generation! May we put on Christ, his nature and spirit, who was 'meek and lowly in heart, who when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to him that judgeth righteously.' This is the Spirit which will carry us through, and by which we shall in the Lord's time, the best time, know an overcoming; depend on it, the deeper we go down in baptism, the more fully we are washed from all filthiness of flesh and spirit, and the more perfectly we fulfil, in humility and patience, all our respective preparatory dispensations, the more polished and beautiful will be the stones of memorial which we shall bring up, the more clear will our innocence and integrity be manifested, and the more solid and permanent will be our peace. I have an earnest desire, my dear friend, for thy being perfectly right; I do not want thee to be great and eminent, and conspicuous in any line, but whatever thou art, though ever so little, that it may be of the Lord's creation and formation; gold is said to be the most heavy, as

it is reckoned the most precious of all metals. Whatever there is in thy spiritual stock, though ever so small, may it be pure, beaten gold! He, whom thou desirest to serve, He, who has led thee in a humiliating, tribulated path, as thy eye is single to Him, will show thee, will instruct and direct thee in the way that thou shouldst go; and if thou walkest faithfully in it, will give thee the sure seal, the internal evidence of Divine approbation, and as much favour and acceptance with men, as will tend to thy profit in every respect. . . .

"Farewell, my beloved friend! mayst thou prosper in every good word and work!

"R. S."

R. S. to Richard Burke.

"Ballitore, 21*st of Twelfth Month*, 1785.

"My dear Richard,

"I was obliged by thy letter and the book,* I have read it myself, and am reading it to my wife; I am entertained, informed, and instructed by it. I am always glad when Edmund writes, because he then speaks not only to the present age of the world, but to future ages. Prejudice, passion, and faction decay in time, they die a natural death, and then good sense and sound reasoning are heard, their plea is impartially attended to, and judgment is given in their favour. I know so few, and am so little known, that it is hard for me to say what the general sentiment of people, who read and think in this country is, respecting the book, but I believe it is mostly approved of by such. Indeed, when a public man writes, I think people generally divide in their declared opinions, not according to the merits of the work, but the prejudices which they have conceived respecting the man; the colour and character of the writer are given to his writings, and the author and the book are held in the same estimation. I acknowledge my prejudice and partiality too, but I do not think these disqualify me for judging, so much as a want of capacity; to decide on the merits of such a performance, requires more philosophical and political knowledge than ever fell to my share. I have learned very little, but that little has been sufficient to let me see my great ignorance.

"What put it in thy head, my dear Richard, that I had been in France? I never was on any continent. Some of our religious Society have been lately in France and Germany, under a per-

* Reflections on the French Revolution.

suasion of duty, disseminating our principles, and I hope some good fruits will be the consequence of their gospel labours. A meeting of our Friends is established at Dunkirk, and a considerable number hold our religious profession in the province of Languedoc, &c., of whose stability and growth in religious experience we entertain good hopes. How they are likely to be affected by the strange commotions in that kingdom, I have not learned. Whether the men there, that are turning things upside down, have wisdom to regenerate a civil political state, I know not, I rather doubt it, but of this I am sure, that they have neither wisdom nor right authority to establish a state religion. Christ Jesus, by his Spirit, always ruled, still ruleth, and ever will rule in his own church. And when I hear a man whom I revere as the greatest luminary in civil society of the age in which he lives, when I hear such a man talk of religion or a church by law established, I regret that the prejudice of education, and the false medium through which he views religious objects, have misled his judgment, and from my soul I wish and desire that one ray of the light of Divine Revelation might illuminate his excellent understanding, and possess his noble mind with the essence of christianity. Let the world call the profession of it by what opprobrious name they will, enthusiasm, or fanaticism, as they formerly called the Master of the house Beelzebub ; immediate and divine revelation, the internal evidence of the Christian religion, is the only true source of right religious knowledge ; and what our Brennan poetically applies to the praise of poetry, may justly be said of this holy principle, that it

> 'Exalts man's soul above this earthly clod,
> And more than reason proves him kin to God.'

"Let me, my dear Richard, repeat my obligations for thy kind letter, it is a high treat to us to hear from any of you. Present us all in a body to thy right honourable brother, as a family that sincerely loves and respects him. Tell his nearest, amiable connexions, that they have our warm wishes for their health and happiness, and accept, my dear old friend, of all our affectionate greetings.

"Adieu,
"R. S."

R. S. to Mary Watson.

"Ballitore, 20*th of Twelfth Month*, 1785.

"My dear Cousin,

"I was just setting about making some reply to thy last kind acceptable letter, when I was interrupted and put it off, I am now

seated again for that purpose, not having any store of materials that I know of, but desirous to keep alive in this manner the communication between us. Tranquillity and a fit disposition of mind to converse with our friends are not always ours; there is a time and a season for every thing, and it behoves us diligently to watch the motions of life in our own minds, that we may not let slip the opportunities of receiving or giving what may be brought to our hand for the purpose. The watchful, succinct servant, is in a peculiar manner in his Master's favour, being ready at a call, being always prepared, he is most frequently employed, and so has most frequent access to the Master's presence; indeed, whatever tends to increase and renew our intercourse and acquaintance with the Source of all good is sedulously to be cultivated by us: yet all the while, it is most certain that even the devoted and dedicated, even the willing and obedient, have great need and daily need with an holy importunity to ask for wisdom, that they may know how to behave themselves in the Church of Christ and in the world, bringing forth such fruits as that by them, the great Lord is glorified, the just Witness in the consciences of all is answered, and their own peace established. Need I say, I wish this may be the happy experience of my beloved friend, as well as of myself? That so having in meekness and simplicity walked exemplarily through life, and been enabled to do our day's work faithfully and honestly, in the pure fear, we may according to our several measures, be accepted at the close of all, and enter into that uninterrupted, unpolluted rest, which remaineth for the people of God. . . . . .

"R. S."

R. S. to Elizabeth Pim.

"Ballitore, *2nd of First Month*, 1786.

"My dear Friend,

. . . . . "May our dispositions and inclinations be rectified and sanctified, that whatever we do, it may be under the Divine blessing, and under the sanction of Divine approbation; may our speaking and our writing be locked and unlocked by the master key of the Spirit which opens and shuts in pure and perfect wisdom. . . . . I find myself often in the company of friends whom I esteem and love, and yet I do not find much additional satisfaction or edification accrue to my mind from their society. It is not easy at public times to select individuals, conversation is often interrupted, and sometimes takes a turn neither pleasing nor profitable; let us as much as we

can be feelingly cultivating a renewal of our acquaintance with the Divine Spring; then if in diligently searching for it we meet with some little streams by the way, which have issued therefrom, perhaps unlooked for and unexpected, they will be consolatory and refreshing. If we extract any solid comfort and true gratification from the society of any creature, it must be by the adjunction of the Creator; a thousand ciphers, without the addition of that one, are of no value.

"R. S."

R. S. to his Daughter Sarah.

"Ballitore, 12*th of First Month*, 1786.

. . . . . "The intelligence received of the two Margarets is very pleasing, and, I hope, causes grateful sensations. Even thy scraps of paper, bearing that impression, are welcome messengers. It puts me in mind of the ancient Romans, who were so exceedingly fond of Augustus Cæsar, in the latter part of his reign, that it is said, I think, in their ordinary letters on business or friendship, they generally subjoined, 'the emperor is well.' . . . . .

"I am glad thou hast had this season of sojourn in Clonmel. I hope it will have rivetted still more closely the connexion between thee and thy brother's house; also between thee and divers dear valuable friends and relations in that place. I rejoice to see my children delight in the company of the worthy and the good, it is a sign that the dispositions and inclinations of the inward man are rightly modelled and turned: such intimacies add strength to strength, they are safe, they are salutary, they are honourable; but a confederacy with the raw, the irreligious, those who are in the spirit of the world, and enemies to the cross of Christ, manifests unsoundness in the spiritual constitution, by the vitiated taste of desiring and relishing food that is not fresh, plain, and wholesome! 'Tis dangerous, and destructive to the tender, precious life.

"R. S."

R. S. to Mary Watson.

"Ballitore, 1*st of Second Month*, 1786.

"My dear Cousin,

. . . . . "Doubtless thou hast felt deep concern on account of ——, such repeated wounds in one part, must cause an exquisitely tender and painful sensation; it is some alleviation, however, that the affair is attended with several favourable circumstances, may it

prove a salutary, though it may be a bitter portion! It seems to me as though it was the will of the Great Ruler of the universe, to strip off every false covering of every kind and lay us naked and bare, (as we really are,) before him and before one another. There has been an evil covetousness, the wedge of gold and Babylonish garment,—there has been an ostentatious parade, and an aspiring to live above the simplicity of Truth, in which is the safety and quiet; the professors of the religion of Jesus Christ, revived in its original purity, have not many of them been willing to drink of the cup that he drank of, nor to be baptised with the baptism which he was baptised with; we must get lower and deeper, ere we as a people become exalted, conspicuous in glory. May such as are sensible that these things are so, be favoured with ability to wait and watch unto prayer, for preservation from evil, and for strength and wisdom to walk wisely before the flock, over which, by Divine appointment, they have been made overseers! All our movements are seen and known to our Great Judge, he understandeth all the imaginations of the thoughts of our hearts. This fountain must be thoroughly and often purified, in order that what proceedeth therefrom may be sweet, savoury and edifying. A little thing defiles and unfits; so the little things are to be guarded against, as well as those of greater magnitude, the secret faults, as well as the flagrant sins; for holiness is to be the clothing of the Lord's servants, and this will not be put on any that are unclean; indeed I often think that it is a capital favour, that we are at times so clearly convicted in our minds of having said or done amiss, and that the healing stripes are so soon administered. But why do I ramble thus in discourse with thee, who I believe art more watchful, more circumspect, and more exemplary than I am. These reflections are not personal, but general, probably overflowings which I should do well to save for myself.

"R. S."

R. S. to James Abell.

"Ballitore, 15*th of Second Month*, 1786.

"My dear James,

"I have felt somehow of late, a listlessness about writing to my friends, not so much of an inclination that way as I have experienced; I do not say this alteration is of any thing, but of the flesh. I observe divers of our friends, treating on religious subjects, are apt to say they are *led*, they mean to lay claim to a very high authority

by that expression, which I do not refuse them, but I wish them to use the term with reverence, humility and religious modesty ; for there may be a being led by the light of reason, viewing clearly the subject which they are upon,—they may be led by a lively imagination connecting one part of it to another,—they may be led by the suggestion of the memory recollecting their own former experiences ; but to be led by Truth, is to be led, as I apprehend, by the immediate fresh drawings and constraining power and virtue of the Holy Spirit, opening, revealing and authorizing to publish the burden of the word. So, my dear James, let thee and me, who are but as children, speak as becometh children, husband our little stock, and live and act rather under than over our ability. I am sensible it is thy case, though I am led, I suppose, by an accidental turn of thought to write thus. . . . . .

" I remark thy state, my dear James, when thou dismissed thy last letter, it is a state of progressive experience, of advanced growth. Thou must expect greater degrees of hardness and of longer continuance than heretofore ; thou must be content to earn thy bread by honest labour, and be glad of being put in a way to earn it, by getting employment from the Lord of the vineyard; heavenly wages, the bread of life, the wine of the kingdom is of inestimable value, none can give too much for the purchase.

" R. S."

R. S. to M. Dudley.

" Ballitore, 10*th of Third Month*, 1786.

. . . . . " I wish your tranquillity, and even the interruption of your tranquillity, to be sanctified to you ; that all may (ferment) work together for good. Sometimes matters arise so dark, so difficult, and perplexing, that we may be ready to say, ' this is not of the Lord, he is not in this whirlwind.' Yet his hand though unseen is there, and is there for the good of his own children and people, whose eye is steadily fixed on him through all and over all ; he orders or permits the tempest, but he limits its force, he is not only in the sunshine and the calm, but ' he maketh the clouds his chariot and walketh upon the wings of the wind ;' and as if this were a preparatory dispensation, and what follows was consequential, the sweet Psalmist immediately adds, ' he maketh his angels spirits: his ministers a flaming fire.' . . . . . Farewell, my beloved friend! Accept thyself and share with thy husband the hearty salutations of me and mine. Thou hast long had my best wishes for thy preser-

vation and increase in every good; and they are at this time fervent, sincere, and new.

"R. S."

R. S. to James Abell.

"Ballitore, 19*th of Third Month*, 1786.

"My dear James,

. . . . . "There are many clouds and many baptisms, there is water and there is fire. I apprehend this last is the dispensation under which thou hast lately been and perhaps now art, it is an hardening of the clay by direction of the great Potter, after it has been repeatedly softened and made pliable by the plastic hand! 'Tis not for me to inquire why we are made so, or how we are made so, but resignedly to submit to become anything or nothing as Infinite Wisdom shall appoint, that Wisdom which rules in the material world, which causes the showers to fall and renews the face of the earth with vegetation; that Wisdom also binds the sweet influences of nature and locks all up in dreary frost, but in this, as well as in that, is his Almighty power and goodness exerted, who alone can uncreate, as well as create, and who has been pleased to deal marvellously with thee. Mayst thou be favoured with strength of inward and outward constitution to bear the continued turnings of the Divine Hand, till it has thoroughly purified and refined thee, and made thee just that thing (let it be what it will) which the Lord would have thee to be. Only be thou pliant and submissive, behaving and quieting thyself as a child that is weaned from the breast of consolation, at which it has often been admitted to draw, and content to be fed with such food and at such seasons as is seen to be most convenient for it. I want thee, my dear James, to be (what I never expect to be in any great degree) an upright, strong, and steady pillar in the house. Be of good cheer, notwithstanding the weakness and warping of divers, and the numbers without weight, there is in many places a prospect of a good deal of good company for thee, a succession of hopeful youth, whom I wish to receive the law and the testimony from the Lawgiver himself; so will they have it pure and undefiled: for there is a danger of its having received some mixture, some heterogeneous taint in passing through the hands of their predecessors. . . . . I lament that so little of a manifestly genuine, right birth in the line of public service, has come forth of late amongst us. But perhaps the Lord of all power and true ability is about to take the work of reformation more imme-

diately into his own hands. Our forefathers were gathered very much by a blessing on instrumental labour. We hear now of societies collected in several untrodden places by the immediate operation of the gospel of Truth, begetting a living faith in the hearts of many, and disposing them to meet together, and wait for the renewal of its holy virtue to their minds. In your province, indeed, there seems to be something brought forth, which I heartily wish, if of Divine original, may grow, may flourish, and overspread the land. And there is no doubt, but as the creature is preserved in lowliness of heart, with the eye single to the glory of God, they who apprehend themselves thus engaged will be favoured from time to time, with a clear evidence of the nature of the ground on which they stand, and their wise-hearted brethren will also see where they are. I understand our dear friend, Samuel Neale, has rather declined of late in health. I hope his days will be mercifully lengthened out, may he live to see, in a spiritual sense, his children's children and peace upon Israel.

"R. S."

R. S. to his Daughter Sarah.

"Ballitore, *2nd of Fourth Month*, 1786.

. . . . . "Letters from my absent, distant children, do me good. The observation of their good dispositions often weighs my mind down in humble gratitude to the Author of all good; and yet, without keeping up the watch, without seeking to be enabled to offer the daily sacrifice in the temple, without dying daily to self, and mortifying the carnal will, without keeping low and humble, and in a state of absolute dependence on all-sufficient and only-sufficient help,—without this, we all, both parents and children, shall make nothing out in a religious way; we shall be but as a door on its hinges, opening and shutting, and remaining in the same place; we shall be mere formal, lukewarm professors of the faith of Christ, but never rightly-spirited, noble advocates in his cause.

"R. S."

R. S. to his Daughter G———.

"Ballitore, 1786.

. . . . . "It is well to be made rightly sensible, that to have our expectation from the creature is vain and uncertain; that frailty and disappointment are the characteristics of visible things, and that

that which is invisible and eternal, can alone satisfy the longings of an immortal spirit. I had a letter lately from William Mathews, from London. He seems to think well of the person who came over to London, from the people who seem to be under some degree of convincement in France. He likewise mentions a considerable convincement in North America. Known to the Almighty Author of all good, are his own wise and gracious purposes: how near or how far off is the time for a more general spreading of the light of christianity, is among the secret things which it belongs not to us to investigate. Neither know we as yet how this matter will turn out; whether it be a clear and open vision that these persons are favoured with, and whether faithfulness and stability will be added to right knowledge: but of this we may be certain, that Truth is Truth, whether men receive it or reject it; and that no cause ever did, or ever will exist, more worthy of the entire dedication and devotion of all the faculties of the human mind. . . . . .

"I have been treated with my grandson's second letter. I think he bids fair for being a good scribe. I felicitate him on his beginning to learn French, and wish him good speed in it. I observe many get a little superficial smattering in that language, and soon lose it: I wish it may not be the case with Abraham. This is his season of life for learning languages, and those things which chiefly occupy the memory. This faculty is now in perfection with him, and should be fully employed: it is compared to an arch, which is strengthened by the weight laid upon it. In a few years the memory will rather decline, and the judgment ripen, when arithmetic and mathematics will be in season. I know it is the fashion with many, who do not mean to send their sons to universities, to explode and decry Latin as an useless acquisition: it may, perhaps, be unprofitable in this sense, that it may bring them in no money; the concerns of civil life may be transacted quite as well without it; the finest productions in that language are translated into the mother tongue. French is more essential to accomplish the gentleman, to accommodate the traveller, and is the most universal vehicle of verbal communication; but Latin has been for ages past, and I believe will be for ages to come, (if the world stand,) the ground-work of the literary part of liberal education. It is like the root of all the most refined living languages; and when a foundation is laid in this, the rest is readily learned. In our own tongue, so many thousand words branch out from the Latin, so many Latin words are adopted into our language, and become a part of it, and so many familiar Latin phrases and expressions are constantly used in speaking and writing, that an

ignorance of Latin leaves us much in the dark, and, like bad spelling, betrays an original defect in one's tuition. An adept in Latin knows, as it were by intuition, the powers and fitness of words derived from that fountain, and uses them accordingly; he has opportunity of reading historians, moralists, poets and orators, in a language which no translation does any thing like justice to: translations, compared with such originals, are like shadows compared with substances, and like unanimated, compared with animated nature. Do let Abraham learn Latin immediately: he may go on with his French at the same time. The store of learning is no burden. There are many changes in life: he may possibly be put to his shifts in future life, and be glad to get his bread by his wits, like his grandfather. When stripped of all, the Latin scholar can say: 'Omnia mea mecum porto.' . . . . . I hope that my first-born grandson will be permitted to cultivate that literary knowledge, which, when kept in due subordination, is an useful ornament in society.

"R. S."

R. S. to his Wife.

"Clonmel, 24*th of Seventh Month*, 1786.

. . . . . "I think I can say, in truth, I feel an increase of tenderness, and a disposition to do every thing in my power to make thy last days easy and comfortable. Thou hast been dedicated, in soul and spirit, body and substance. The prime of thy days has been devoted to the promotion of the noblest cause; and the affairs of this life, in which thou wast honourably engaged, were transacted in due subordination, and with reference to the great and principal object, the glory of thy Creator; therefore, in great mercy, thou art released from a principal part of this world's cumber, and the desire of my heart is oftentimes for thee, that thy spirit may be visited with the rich, the blessed infusion of heavenly joy. And I am glad, as we advance to old age, to feel an increase of pure desire for thy present happy tranquillity; and a renewal of that love which first cemented our spirits together, and was the original motive to that union, which has, I trust by Divine appointment, long ago taken place between us; an union which, I believe, has been blessed and sanctified. . . . . .

"I trust you at home are all under the gracious care and protection of kind Providence. . . . . .

"R. S."

R. S. TO HIS DAUGHTER SARAH.

"Clonmel, *Seventh Month*, 1786.

. . . . . "You are all very dear to me. I rejoice in the hope of your taking root in the Divine soil. The Great Husbandman sees and knows all his plants, and the different species of them, and what kind of ground is best for each. We may observe some trees thrive best in a deep and rich, and others in a light and sandy soil. Some love a dry, and others a marshy bed; nay, there are some which grow, as it were, out of the very rocks, where there is no depth of earth, and flourish amain: so that hardness itself, if rightly endured, (*i. e.* patiently endured,) is not always unfavourable to religious growth. If it be of Divine appointment, it is good; for whatever He ordereth is good, and in season: but if our own misconduct, disobedience, or indolence, has caused our hearts to grow callous and unfeeling, I know nothing we poor creatures can do to help our selves. We must patiently wait till He, without whom we can do nothing, is pleased to raise a will and desire in us to seek judgment; and having happily found it, let us dwell under the corrosive operation of it, till it performs a radical cure. Then light and life, and a good day, is again experienced, and an increase of holy fear and care not to offend again: for if there be a frequent repetition of faults, the spiritual delicacy and sensibility will gradually wear off; estrangedness from the power and virtue of Truth will ensue, the relish, even for angels' food, will be lost, and the spiritual constitution will be totally changed.

"In this mixed state of existence, my dear S., we are liable to many temptations and fluctuations. Retiredness of spirit, simplicity, and obedience, are all we have for it: if this be kept to on our parts, we may be assured that He, with whom we have to do, will not be wanting on his part. His gracious design is to do us good, to bless us, and make us happy here and hereafter: He is willing to enter into an everlasting covenant with us. He will assuredly perform his part; but if the conditions of the obligation be not also performed on ours, the covenant is annulled, and anxiety, distress, and a tribulated path through life, will be our portion, instead of that placid serenity and holy joy, which often attend the minds of those who faithfully do their duty, though amid the cares, and cumbers, and troubles, which must and will, at all events, fall to our lot here.

"R. S."

R. S. TO HIS DAUGHTER MARY.

"Ballitore, 11*th of Eighth Month*, 1786.

. . . . . "We are much favoured, my dear children, by the countenance, kindness, and friendship of many worthy friends; and I believe we are all sensible that it is not by any merit of ours, but purely through Infinite Mercy, that we have been so preserved as to have the precious unity of the living members of the church. Should any of us slide off the foundation of conviction and religious feeling; should any of us be caught by the dazzling splendour of the world, or any of its sides, whether the riches, the fame, or the friendship of it; should any of us, in our hearts, turn back into Egypt, that precious unity is immediately lost, the rights and privileges of the saints are forfeited, spiritual debility and decay ensue. . . . . .

"R. S."

R. S. TO M. WATSON.

"Ballitore, *5th of Ninth Month*, 1786.

"MY DEAR FRIEND,

"I by no means forget that our epistolary intercourse stands at my door, I have thee often in my thoughts. I remember the very short space of time that I had with thee last under my roof, and that it was not quite to my satisfaction. I hardly ever think when thou leaves my house that I have entertained thee as I wished, I mean that I have not had a satiety of that communication with thee, which does the spirit good. Times and seasons not being in our control, personal interviews are sometimes neither so pleasing nor profitable as visits which are reciprocally paid in spirit, when the bodies are absent from each other. Nevertheless, I have experienced a singular gratification in conversing with thee, and hope for a renewal of such opportunities. I know no better way for us, in order to answer the just Witness in all, than to lose our own wills in the unfathomable will of our Creator, which is indeed a great deep. Let us be resignedly and submissively content, not only to be any thing which He would have us to be, but also to be as nothing in the sight of ourselves and of others; remembering that it is God which worketh in us, both to will and to do of his good pleasure, as saith the apostle, and proceeds, 'That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life.' I find thou and my dear friend, E. P., were

companions at Youghal, that season has been spoken well of; may we be enabled, dear friend, to live in our respective solitary little dwellings, so feelingly retired, learning of the Husband at home, as that we may experience a growth in good, and in a capacity to do good: if we thus live and learn, diligently reading in the book of spiritual knowledge, we shall witness that 'Day unto day uttereth speech, and night unto night showeth knowledge,' we shall know an improvement in things appertaining to the Divine life. And particularly if any have been exercised in public labour in a religious line, if any have apprehended themselves influenced to speak in the sacred name, it would be well for such, as much as possible, (especially while yet in a growing, not full-grown state,) to avoid mixing in company immediately after; but rather hasten home, and there consult the 'Husband at home,' whether he be pleased or not. It is an indubitable truth, that it is good to be faithful, and that wilful disobedience causes a long wilderness, but yet reverential fear, as well as love of their Master, is becoming in his servants, and there is a diffidence, as well as a confidence, which is acceptable to Him; the Searcher of hearts knows every secret thought that lodges there, and the latent springs of action, and repugnance to action in us, and we do not find that he disapproved of the conduct of Gideon, when he repeatedly, though reverently and resignedly, requested proofs of his mission.

"R. S."

R. S. to his Daughter Mary.

Then on a visit at the house of Samuel Neale, who was dangerously ill.

"Ballitore, *6th of Tenth Month*, 1786.

"When thou hast opportunity, present S. N. with thy mother's and my dear love. He was our early and intimate friend, we often took sweet counsel together; our acquaintance was first formed, not in a slight, superficial manner, but in the deeps, where the Lord works, and where his wonders are seen; and it has been increased and strengthened through successive stages of life, by many a cementing, humbling baptism. He has not only been our own near and dear friend, but the friend, and as it were the father of our children, to whom we know his love has flowed in a strong current, to their great advantage and comfort. So that we, to whom the welfare of our children is so dear, we, who have no greater joy than

to see them walk in the Truth, as they advance in years and experience, to be sensible that the Lord Almighty is preparing them for, and engaging them in, his actual service; *we*, surely, must highly prize such a friend, and be nearly interested in his present trying situation. However, we know in whose hand he is; that Hand which rescued him from the jaws of destruction, which led him, and fed him, and preserved him in heights and in depths, which raised him a signal monument of his mercies; and having brought him through many temptations and tribulations, qualified and commissioned him to tell others what the Lord had done for *his* soul: this Hand, though it might be permitted that his natural heart and flesh should fail, is all-sufficient to uphold, sustain, and comfort the spirit, and conduct it safely and happily into the mansion prepared for it. But we cherish a hope that it is consistent with Infinite Wisdom to prolong his stay awhile, among his near connexions and the militant church, which, if it be the Lord's will we earnestly desire. We charge thee with our very affectionate regards to the dear and worthy companion of our patient friend: her sufferings and anxiety on his account must be great. . . . . .

"R. S."

R. S. to Richard Jacob.

"Ballitore, *9th of First Month*, 1787.

"My dear Richard,

. . . . . "At present there is cause for much gratitude on account of the day of prosperity, which we are now favoured with; by and by no doubt comes, in the revolution of the seasons, a day of adversity, equally good and profitable for us. May we all, my dear friend, so improve the merciful visitations of heavenly regard and notice, that whether the north or the south wind blow upon our gardens, the Lord's plantation in us may flourish and bring forth fruits, to the praise of the good and gracious Husbandman! I am persuaded that his fatherly intention is to do good to your father's house, and to make it useful and honourable to and among his people, but many, very many, are the dangers and temptations from within and from without, which await; the necessary cares of this life, and the pursuit of things lawful, from the purest and noblest motives, if carried to an improper excess, may clog the feet of the inward man, and prevent his running with alacrity the race, which by Divine appointment is set before him; the seeking great things, the aspiring after this world's grandeur, the imitating and emulating

others who are not devoted in body, soul, spirit and substance, to the Cause of Truth, hurts the tender plant of renown, and retards its growth. But to be diligent in the spirit of our minds, often cultivating seasons of retirement, watching daily and hourly unto prayer for preservation from evil, and Divine acceptance, witnessing from time to time that baptism which cleanses from all defilement of flesh and spirit, doing nothing which we are persuaded in the secret of our own minds is wrong, and being faithful to every manifestation of active duty; this, I believe, is the way to draw down the blessing of heaven upon us, and to perpetuate it among us.

"Farewell, my dear Richard, and believe me,

"Very affectionately thine,

"R. S."

R. S. TO ——— ———.

"Ballitore, 16*th of First Month*, 1787.

"DEAR FRIEND,

"I think I am not very forward in communicating my sentiments after this manner to my friends, and I hope I may very freely take this liberty with thee. I would be sorry to discourage my younger brethren in religious Society from making little verbal offerings in our meetings of discipline, I do not like to see them always sit as neuter, indifferent, and unconcerned hearers of what is going on: I believe if more sat as they ought in these meetings, watching and waiting, and feeling after the arising of good in their own minds, there would be more who would have to utter a few words accompanied with life, and adding solemnity to our solemn assemblies. Here, my dear ——, is the point. *Life is the crown*, but words without life, like the letter, kill and wound the life, and so spread death and darkness, instead of life and light. It is true, that in the transactions of discipline, some affairs may be of a civil and external nature; but even in speaking to these affairs (which are more or less connected with the Cause of Truth) our speaking should be coupled with religious fear, such weight and such humility should be the covering of our spirits, that it would be *manifest* to the sensible part of the auditory that we had been with Jesus,—that we had not been sitting lightly and superficially listening to what passes in debate, but that while our outward ear was open, our inward ear was also open, and occupied in hearing what the Spirit said unto the churches. Thy good sense will suggest to thee that, in making these remarks, I may probably allude to thy repeated offerings at our last Quarterly

Meeting in ——. The matter of them I do not perfectly remember, but the manner I acknowledge gave me pain; I thought there was not the depth, the simplicity, the self-abasement, which I wish thee to possess, in order to evidence thy own growing in the root of religion, and the desirable prospect of thy becoming an useful ornament in our poor Society. We want, my dear friend, not fine speakers and orators, but baptized and baptizing members in our church, and such I wish thee and thy dear wife to be, that in child-like simplicity and unreserved dedication, ye may follow on to know the Lord in his humbling operations in your own hearts, and in fitting and qualifying you for true essential service in his house. . . . . .

"I am, dear ——, thy truly affectionate friend,

"R. S."

R. S. to Abiah Darby.

"Ballitore, 30*th of First Month*, 1787.

"Dear and honoured Friend,

"Thy very kind favour of 11th instant came to hand, and was and is truly acceptable, it was almost more than I expected; for though I had no reason to doubt of thy continued friendship, I knew that the increase of years and debility render the expression of it, sometimes, a kind of heavy task and burden. I am, therefore, the more obliged by thy condescension and kindness. I had heard of thy having been indisposed, thy letter therefore was particularly welcome; for though it made no mention of health, its appearance indicated that thou wast of thy better fashion in that respect, and the contents afforded comfortable hope of thy continuing to be favoured with a lively feeling mind. May we happily experience this blessing of preservation, as the natural strength decays; for surely we have more and more occasion to wait for and feel after inward consolation, as outward helps fail, and to seek for fresh vigour and refreshment to our minds as our bodies wax old and decay. Natural things, indeed, wax old and wear away, because they have only a temporary supply, but the spirits of the just being invigorated and replenished from a Source which is eternal, puts on daily fresh strength and ability to walk and act acceptably, although the flesh decline, and hasten to its original dust. Moses and Joshua, being leaders of the people, are instructive emblems in this case, and the garments of the true Israelites not wearing out, is a lively type of the newness of life, which is absolutely necessary to be the covering of the spirits of the Lord's people and children. . . . . I saw our friends, Mary

Ridgway and Jane Watson lately, and had opportunity of conveying thy salutation to them; be pleased to accept of their kind greetings in return. They were both tolerably well, are often going about, doing good, and communicating of such as they have; indeed, in the present poor estate of the church, it seems the likeliest way for certain individuals to get sustenance for themselves: for it is said, 'He that hath pity on the poor, lendeth unto the Lord; and that which he hath given will He pay him again.'

"I remain with true esteem,

"Thy affectionate friend,

"R. S."

R. S. to Richard Jacob.

"Mountmellick, *5th of Fourth Month*, 1787.

"My dear Richard,

. . . . . "Ye have heard no doubt of our dear friend, Joseph Williams, having uncovered his head, his anointed head, in the religious assemblies in Dublin. My heart was glad when I heard it; and the desire of my spirit is that many more may, in all humility and prostration of self, wait in the deeps, each keeping to their own peculiar exercise, till they receive qualification and ability to bring up their several stones of memorial, living stones, polished and fitted in the depths from which they are brought.

"I have seen many sweet and promising blossoms, fair and fragrant, from which delicious fruits might have been expected in due season,—many hopeful youths of both sexes, whom the Lord has been graciously pleased to visit and to open an eye in them to see the beauty and excellence which is in the Truth, and to view this world as it really is; but there has not been a following on to know the Lord in progressive stages of advancement,—there has not been a sufficiently diligent waiting for the re-baptizing which purges and makes clean from all defilement of flesh and spirit, nor for the re-anointing which keeps the internal eye open and clear to see things natural, and things spiritual in the proper light; so there is a dwindling, a decaying, and a dwarfishness in stature, a deficiency in measure and weight, and the vacant seats of the princes and nobles, removed from works to rewards, are not effectually filled up; thus defect and weakness have overspread, the dignity of the church is lowered, and her authority, which stands in the life and in the power of Truth, is greatly diminished. If ye are persuaded that these things are so, my dear Richard, do thou and some of thy near

connexions look about you and see whereabouts you are ; let not the cares of this life supersede your interested concern in those things which relate to a better state that is to come. While ye are commendably and moderately diligent in outward business, be diligent and fervent in spirit, serving the Lord and his cause with your best in your generation.

" Above all things feel after the dew of Heaven, and as much of the fatness of the earth as is suitable for you, will be added. Let the pure Truth, and its heavenly wisdom, circumscribe your desires and designs in all things ; you will find its government and direction most profitable, both as to the life which now is, and that which is to come.

" Thy truly affectionate,
" R. S."

R. S. to James Abell.

" Caroo, 15*th of Fourth Month*, 1787.

" My dear James,

. . . . . " O ! to have a little pure gold in one's own treasury, though it be ever so little ; a little morsel of living bread in one's own house, though it be ever so small a pittance ! Those who are so favoured are not like people amazed, and at their wit's end, when trouble, the lot of human condition, comes upon them ; they have something substantial to have recourse to ; they receive all dispensations allotted them as from a paternal Hand, which they are submissively assured does all things right and well. . . . . I love to see our dear youth lively and sanguine and feeling in their affections to faithful Friends, not cool, distant, and indiscriminate in their regards ; I hate hardness and impenetrableness, I never see any good come of it. And, now, my dear friend, what shall I say ? Thou hast engaged in the active warfare ; learn to be a good soldier, and obey the word of command. Don't be shrinking and skulking behind other people's backs, so exceedingly delicate and saving of *own self*, but be willing, like David, the Lord's anointed, to become yet more vile, and like him to assume the appearance, form, and manners of one called to officiate about holy things. Let the sword of the great Prophet hew in pieces every species of false delicacy before the Lord.

" R. S."

R. S. to his Daughter G———.

"Ballitore, *9th of Seventh Month*, 1787.

. . . . . "I am pleased that —— has at last got into our right honourable row. I wish him and his wife the best comfort in domestic life. Thou canst tell them, my dear Margaret, from thy own experience, that, though the conjugal state abounds in many endearing gratifications, it has its own perplexities and disquietudes —that there is but one sovereign, unmixed good, which is essentially necessary to sanctify the union, to sweeten the attendant cares, and cause real and substantial happiness. I wish our dear friend —— may get strength from her elementary dip, and that her spirit may be often helped to get into the sacred pool, when the angel of the Divine presence shall have moved upon the waters. . . . . .

"I note what thou sayest respecting the stagnation of life among you. I know not when I witnessed more of that stupid, torpid state, than in our meetings yesterday: there seemed neither wind nor tide, but a dead calm; however, if the ship be in order, the good Pilot kept on board, and his will be submitted to, no danger will accrue. The wind will rise again when it listeth, the vessel will make its way; and when patience hath had its perfect work, all will be well.

"R. S."

R. S to L. S.

"Brookfield, *14th of Tenth Month*, 1787.

[R. S. was at that time joined with several Friends, on a religious visit to meetings in the province of Ulster.]

. . . . . "Those who go on these errands had need, indeed, to be wise as serpents—harmless as doves. They had need know their own spirits kept under proper discipline, who discipline others: they had need to put on Christ; his holy, humble, patient nature should be their clothing. Well, my dear Lydia, after all, it is a cause worth contending for. However we be employed in this world, we must, in a little time, certainly leave it. If in this life we shall have been favoured with being sensible of the spirit and power of christianity, and qualified to bear witness of it to others, in such manner as the great Author of it shall have been pleased to appoint, whether by word and doctrine, life and conversation, or all together —then we shall not have lived in vain: we shall have answered the most noble purposes of life, and not have been as the beasts that

perish, that eat, drink, and sleep, grovel for a stated time on the earth, then lie down and die, and their memorial decays with their bodies. Not so thy illustrious ancestors, my dear child. They stood before princes, and advocated the cause of Christ before the great men of the earth ; they thought it no shame, but their great honour, to be persecuted and imprisoned for the testimony of Jesus. They despised that shame and false delicacy, which was for saving self, and the honour and reputation, and estimation of self ; they made a sacrifice of all, a whole burnt offering, unto the Lord their God ; they chose rather to suffer affliction with his people, than to enjoy the transient, unsubstantial pleasures of sin for a season ; they patiently bore the cross, and, doubtless, now wear the crown which fadeth not away, as all earthly grandeur does. Let my dear cousin Mary Mellor read this. I love her, and the numerous good qualities which she is possessed of. I wish her to join thee hand in hand, that ye may go up together to the house of the Lord, (the place where his honour dwells,) rejoicing in feeling the approbation of Heaven to your spirits, and cemented in a spiritual as well as natural union. . . . . .

" And now, my very dear Lydia, farewell. May thou and thy husband be graciously continued objects of Divine regard and help, prays,

" Your truly affectionate father,
" R. S."

R. S. TO HIS DAUGHTER G———.

" Birr, *4th of Eleventh Month*, 1787.

. . . . . " My present engagement is attending our dear friend, M. D., desiring for her that she may be rightly guided, in that line which the Great Master wills ; endeavouring to make way for the performance of this service, and saying Amen, when I am able. S., dear S., does her part. To be going about visiting prisons, like Howard, is a gloomy, uncomfortable task ; but it is a necessary and honourable employment. Indeed, those who will be truly serviceable in the Church of Christ, in their day, must witness a state of very deep self-abasement—must be willing to appear vile in their own eyes, and in the eyes of others : all must labour long and hard, and be content with bare subsistence, without looking for any other reward. . . . . .

"It is a trite complaint, to say things are low. They are indeed ; but still, if each of us take care of ourselves, if we be diligent in

waiting, and faithful in obeying, I believe, through merciful condescension, our souls will live, and we shall be acceptable in the sight of our great Lord and Master; which is the perfection of our natures, and the end of our being. So, my dear Margaret, be thou encouraged; let the zeal of the Lord's house more and more absorb thee, and be resigned and devoted to serve the Lord in thy generation, with thy body, soul and spirit, which are all his, and over which he has a right to an absolute control. I thank him reverently in spirit, that he has allotted thee a husband who loves the Truth in his heart, and whose joy and delight it would be to see thee rightly and conspicuously concerned in the promotion thereof. Thou hast also a sweet flock of children, graciously preserved and continued to thee; thou hast many dear, select, and choice friends, whose spiritual fellowship helps to nourish thy hidden life; thou hast the means of a comfortable outward subsistence: all these great favours call for a rendering something,—and this something must be nothing less than all.

"R. S."

R. S. to M. Watson.

"Ballitore, 22*nd of Eleventh Month*, 1787.

"My dear Friend,

"I have been looking into the account current of the correspondence between thee and me, and I do not find but that I had the last word with thee in this way. I believe I thought it was otherwise, when being long from home lately, I often remembered some of thy last expressions to me, which implied a request that I would write to thee while abroad. I remembered, but I could not well compass to comply; close travelling, and exercise of mind and body, rendered it in a manner impracticable. I believe those who were appointed to the service of visiting the meetings of discipline, whatever qualification they might want beside, went forth under a deep sense of their own impotence and comparatively small measure of religious experience: I believed also, that they were helped along by a little of Best Help, enabled from season to season, to act for the Master, and on behalf of his church, with some degree of acceptance and propriety, and preserved from doing much harm.

"Our ministers, I hope, ministered of the ability for the time being afforded, and were often as a flame of fire, kindling that sacrifice in prepared spirits, which the Lord Almighty does in nowise despise: the other servants were pretty careful, I trust, not to

launch out of their proper depth, so we went on harmoniously, and very cordially, finding a very kind, personal reception among our friends, and have cause to think, that though honestly and plainly dealt with, they were pleased and well satisfied with the visit. For my part, my chief labour seemed to be a deep, inward, silent travail of spirit, for the promotion of pure and genuine Christianity among men. I thought, and think it, great pity that a religion, which the Son of God himself, in the fulness of time, and at the close of all previous dispensations, came down to establish on earth; a religion which he introduced into the world, in order that mankind might thereby be made happy here and hereafter; a religion which he taught by precept and example, confirmed by miracles, and sealed with his precious blood, shed under most excruciating tortures—I say, I think it great pity and great abomination, that the profession of this pure and holy religion, should, like other professions in civil life, be made a paltry trade of, and subservient to the purposes of avarice, pride, and vain-glory. My soul is also at times sorrowful that that holy flame, rekindled by Divine Power in the hearts of our predecessors of the last century, after a seeming extinction for many ages, should *now* burn so faintly and dimly, and appear to be in danger of going out again among us. May I solemnly say, God forbid! for, indeed, he alone can forbid and prevent; and may we, my dear friend, individually *watch* and be *sober*, *watch* and take heed to ourselves, lest we should at any time be entrapped, and enter into the temptations of an insidious adversary, practising on the remains of corruption in us; be *sober*, solid and deep in our dwelling, that we may be preserved from being intoxicated at any time with the fumes of our own imagination; but being religiously temperate and clear, may be favoured to see our several lots and services; to step quietly into them, and having done or suffered according to the Divine will, to the best of our understanding, may refer ourselves, and the whole of our conduct to Him that sees and judges rightly.

"R. S."

E. S. to S. R. G———.

"Ballitore, 1*st of First Month*, 1788.

"My dear Friend and Cousin,

"By a letter my husband received from thee, confirming what we heard of the awful undertaking thou hast before thee,* (which,

* A visit to those professing Friends' principles in France.

though now no secret, I doubt not has long been so in thy breast,) I thought it would be but kind in me to let thee know that I have felt sympathy with thee on that account, as being different from other services in these days; but the way thou hadst concluded to move in it, appears to me as the counsel of best Wisdom. I may say, that thy faithfulness and devotion of soul, in this and other services, has at times done me good, and cheered my poor and often-afflicted spirit; for what greater comfort can there be, than to see and feel that a succession of testimony-bearers to the everlasting, unchangeable Truth, is raising up amongst those who are in the prime of life, willing to go forth under their Lord's banner, and in their Lord's armour; not with carnal weapons—not with the wisdom, parts, or acquirements, that any may be furnished with as men and creatures, unless they be sanctified; but with the weapons of his Spirit, which, when humbly depended-upon, are mighty to the pulling down of the strong-holds that sin and Satan hath built up in the hearts of many.

"I am, with much affection,

"Thy true and faithful friend,

"E. S."

R. S. to Mary Dudley.

"Ballitore, *4th of First Month*, 1788.

"I am in debt to many dear and precious correspondents, who have favoured me with their letters, I think I am not indebted in that way to thee: and yet I seem to want to salute thee, my dear friend, and to visit thee indisposed and confined to thy chamber (sick and in prison) thou seemest from these circumstances of thy situation, and from the obligation of permanent friendship to be entitled to a visit of this sort, even before my beloved M. But should I be deficient in this outward visible sign (which yet I think would not be right,) I trust thou wouldst at some seasons feel that I had by no means forgot thee: thou hast divers friends here who do not receive the accounts of thy sufferings with unconcern and indifference, but are deeply interested on thy behalf. But such is the lot of human nature in general, and such is the lot of the followers and disciples of Christ, these events are common to all; wide, however, is the difference between the righteous and the wicked in this respect, those know the chastisements of a paternal hand, acknowledge the evil as well as the good to be administered from the same source in Infinite Wisdom, and witness all to be sanctified for their

use, and themselves in body, soul, and spirit to be sanctified to the Lord and his use ; but these, when affliction comes upon them, have nothing to lay hold on, they stagger and are at their wit's end ; if the rod be for a while suspended, yet Divine displeasure remains as long as unrepented guilt remains, and when the cup of life is exhausted, the dregs of sin and all its horrors will be found at the bottom, unless washed away by timely and sincere repentance.

" R. S."

R. S. TO S. R. G———.

" Ballitore, *9th of First Month*, 1788.

. . . . . " Henry Wilkins's removal seems a loss indeed to religious society. He had weight and experience, and I believe many good qualities and qualifications. But these events are common, to be expected, and to be borne with patient resignation by the survivors, as being the dispensations of Him who doeth all things well. The capital grievance, the stinging sorrow is, when any of the Lord's visited children, young or old, fall away from their stedfastness, bring discredit upon themselves, and upon the reputation of the spotless Truth : this is what I earnestly deprecate for myself, and for my beloved friends ; for we are no longer safe than while we watch unto prayer. He who tempted the Master, be sure, will not scruple to attack the servant, in whatever dignified station he may be. As to thee, beloved cousin, I seem hardly allowed to touch upon the subject of the new, the arduous, the awful service before thee. I must leave it to thy own deep feelings ; and as thou dwellest in the deeps, and keepest upon the sure ground of the revelation of the Spirit, I have no doubt but that thou wilt be rightly conducted. I believe such prospects of duty, when indubitably right, are not *always* clear to the party concerned: clouds often intercept the view, and the sun himself suffers an eclipse ; the key of David locks up, as well as unlocks the holy vision ; but as the patience of the saints is exercised, as the will of the creature is lost in the will of the Creator, and as there is an abiding in humility, simplicity, and singleness of heart, there is no danger but the great Shepherd will lead in and out, and provide pasture, immediate sustenance, and provender for the service.

" R. S."

R. S. TO E. PIM.

"Ballitore, *7th of Second Month*, 1788.

"MY DEAR FRIEND,

. . . . . "It is, indeed, a trial of faith and love, and pure obedience, but if on trying the fleece wet and dry; if on consulting again and again the Divine oracle of the revelation of the Spirit, they believe it their duty to go on this errand, I see no cause for them to be discouraged. If it be of the Lord he will stand by his own work, and make way, and room for the progress of it; his miraculous, healing, strengthening power is the same that ever it was; and he can sustain and supply his weak instruments as effectually in this day, as he did in the days of our forefathers, or in the days of the first publishers of the same gospel. And this gospel also is as precious and glorious as ever it was; dignifying beyond all temporal honour, those that are engaged in the promotion of it. How grateful it is to the purified spirit to be made the channel of communicating good, from the living Source of all good, to any! What a holy comfortable savour is left on the instrument of conveyance! And yet there is such a backwardness and unwillingness in many,—such a pleading of unfitness for any little service,—and such a want of attention and industry to seek and knock, and ask of Him, who is liberal in the distribution of His gifts and graces, that useful labourers are in number but like the gleaning of the vintage, or two or three berries on the outmost fruitful branches of the tree. I am pleased that thou wast visited by thy particular friends on thy admission there; I wish thee to be often visited by the Master, whose reward is with him, as his work is before him; he comes not empty handed, and whether he brings the balm of consolation, or a whip of small cords, to drive all that is improper out of his temple, still his coming is for good, and he is in all humility to be received in the way of his coming.

"R. S."

R. S. TO HIS DAUGHTER G———.

"Ballitore, *9th of Second Month*, 1788.

. . . . . "The last report concerning our beloved friend E. Pike was rather favourable; so that we hope that worthy member of the church militant will continue awhile longer in the warfare, ere she be gathered to the church triumphant, the just of all generations. It is a fine thing, a great favour that you had such kind

friends, such attentive nurses, such spiritual mothers, to assist and comfort you in your various distresses. It is likely some of them will soon be taken from your heads, and carried (I hope by the Spirit) into places which they know not. The great Head of the church knows his own wise purposes; whom, and whither, and when to send forth, and whom to retain and employ in the long-cultivated vineyard. May he be with them that go, and them that stay; for all have equal need of his help, both for their own preservation, and renewed qualification for his service. May gracious Providence strengthen in body, and in the spirit of the mind, that his will may be done in, by and through his servants; that so the Great Name may be more and more honoured, the knowledge of the Truth extended, and the right way and worship spread among mankind.

"R. S."

R. S. to Abiah Darby.

"Ballitore, 14*th of Second Month*, 1788.

"I always think myself peculiarly favoured when I receive a few lines from my dear and much respected friend, Abiah Darby, and I am ready to upbraid myself when much time passes before I make some sort of reply. I am greatly obliged to thee in thy advanced stage of life, and under the pressure of consequent bodily infirmities, for sending me these pledges of thy affectionate remembrance; and I greatly desire as I also advance in years, and may expect accumulated weakness of body and mind, that I may be mercifully preserved, so walking blameless, so filling up my relative duties, as that I may happily witness the continuance of the precious unity of my beloved friends. Religious fellowship, the unity of the brethren, is indeed pleasant and strengthening, but unless we keep the unity of the Spirit, and walk in the Spirit, that spiritual intercourse with one another will die away, having lost that which was its source and supply. Many indeed are the dangers which await us, and great and manifold is the mystery of ungodliness, but the grace which was sufficient for the great apostle remains to be sufficient for each of us, in our several trials, temptations and buffetings. May we feel after its holy influence, submit to its operation, and show forth the efficacy of it in our lives and conversation, and in all our demeanour, then shall we be preachers of righteousness indeed, magnifyers of the inward law, and spreaders and promoters of genuine Christianity among men; such, when a gift for the edification of

others, in a more public line, is superadded and committed to their trust, have been, are, and will be of great service in the Great Master's hand. . . . . Annexed to thy lines, I received a few from my dear friend and cousin, Deborah Darby. I was glad that she and her dear companion had returned, in peace and safety, from their expedition. I trust by these faithful excursions they will know an accumulation of spoil, and an increase of spiritual substance; so that they will be rich in good works, ready to communicate to the many poor starvelings that are amongst us. . . . . A few months ago I joined several of my betters (by appointment of our Half-year's Meeting) in a visit to the sundry meetings of discipline in this nation. Through Divine condescension, help was administered every way, and the visit, I believe, rendered acceptable, and in some degree profitable. Thus, though we complain of low times and too general a declension, yet when there is a going forth in devotedness and simplicity, there is often experienced a returning with approbation and encouragement to renewed dedication and obedience. . . . . .

"Our dear afflicted friend, Anna Taverner, still continues in this place, is often much indisposed, yet on the whole has borne this winter better than usual, and we cherish a hope that it may prove consistent with the Divine will yet to restore her to an ordinary share of health and the walks of civil and social life, from which she has been a long time secluded. She is still the same sweet-spirited sensible friend, and lively, edifying companion . . . . . .

"Farewell, my dear friend, may thy last days be thy best and happiest, and the purest sweets be found by thee at the bottom of the cup of life.

"I am, with sincere esteem and regard,

"Thy truly affectionate friend,

"R. S."

R. S. to John Thorpe.

"Ballitore, 24*th of Third Month*, 1788.

"I think, notwithstanding that there exists too much cause for the language of complaint respecting the degeneracy and depravity of the times, that abundance of pains is taken in our religious Society, by the going to and fro' of gospel ministers, publishing the way of life and salvation; and by the laborious, arduous conflict maintained with transgressors, in the support of our salutary discipline: I trust that He who sitteth in the heavens looks graciously

down, and beholds with approbation these well-meant efforts of a remnant in the cause of Christ, and the promotion and spreading of his reign and government on the earth. So that I wish there may not be in any a heart of unbelief, nor a dwelling too much on a view of the gloomy side of things; but rather that there may be a steady looking to Him who is omnipotent, and an exercising and cultivating each the particular gift allotted, according to the present ability, and in the will and time of the great Giver.

"I am desirous for thee, my dear friend, that thou mayst look upward, from whence hath come, cometh, and will come thy help. If I am not radically mistaken, thou hast received, thou hast been honoured with a beautiful gift: may way be made for thee to exercise it to the honour of the holy Head, and to the edification of the body, in as diffuse a manner and degree as the Master willeth, and the church needeth. For my part, I think it is awful to be entrusted with supernatural talents, given for the edification of others. If ever so usefully occupied, what is the trustee but an unprofitable servant? but if the occupation and improvement even of the one pound, be neglected, displeasure is incurred, and loss and shame follow. So that I wish us to be watchful and careful, that we may not fall into temptation of any kind; but that our hands may be free and skilful to build the Lord's house, our feet unfettered and ready to run on his errands, and our hearts replete with the joyful answer, of 'well done, good and faithful servant.'

"R. S."

R. S. to his Daughter G———.

"Ballitore, 22*nd of Seventh Month*, 1788.

. . . . . "We were pleased with being at the Province Meeting at Wicklow: it was small, but I think mercifully favoured. My spirit was much dipped in secret travail, and I was satisfied, as I could feel and cry. . . . . A few of us were appointed to join on the family-visit in that quarter. I hope I may say we were helped through that service. . . . . I have heard of our beloved E. Pim's speaking in meeting. I was glad that I was enabled, since I heard it, repeatedly and renewedly to petition for her. I do not find ability at present to write to her: I believe she is in my debt in that way. I do not press her, but when she has a little to spare, I hope she will remember the poor. . . . . I hope some of us are favoured with hearts of flesh, spiritual flesh, which is nourished and strength-

ened by the communication of glad tidings of great joy, and which is also pained and distressed with the afflictions of the gospel.

"R. S."

R. S. to Mary Dudley.

"Ballitore, *6th of Ninth Month*, 1788.

"My dear Friend,

. . . . . "I am by no means satisfied with myself, but I am delighted with the prospect of my earnest, solicitous importunate petitions being answered,—that if I should never be of any material service in religious society, that I might but be preserved, thrown by in any obscure corner so as not in Divine displeasure, and that the visited rising generation, might be a generation to serve the Lord God of their forefathers in their day, and to lift up the ensign of his Truth among the nations. I salute thee, my dear friend, returned from that unfrequented, uncultivated field of labour, in which thou hast been employed.* Thy dedication, thy sacrifice, was noble, and I trust has been acceptable. Thy debility and infirmities of body as well as of mind, are perfectly known to Him with whom we have to do, and He estimates in His just balance, the measure of our devotedness and obedience. May He reward thine with the blessing of preservation, and if such be His will, may an increase of ability, both natural and spiritual, be experienced by thee, that so thy beautiful gift may be fully and forcibly exercised to the praise and honour of the Great Giver, who has done so great things for thee, to the edification of the churches, and to the gathering of the other sheep to the fold of Christ! Our beloved E. P. is, (it may well be imagined,) much in my thoughts; I trust she is of the weighty, ponderous grain, which every ruffling, whiffling wind will not agitate; the perturbation of her mind from various causes, has no doubt been great, and the nailing to the cross, attended with agonizing pangs: but thou canst tell her that by continuance in faithfulness and obedience, the pain to the natural part will decrease, and courage and confidence abound, so that as the apostle says of the daughters of Abraham and Sarah, she will 'do well,' and 'not be afraid with any amazement.' . . . . . We had the company of dear Mary Ridgway and Jane Watson here for a few days. . . . . Mary was rather poorly in health, but mended in spirits, and lively in the

* The visit to France and Germany, performed by M. D., S. R. Grubb, &c.

exercise of her gift; she is faithful, so she is happy, and though wave succeeds wave, she emerges clean, clear, and bright. . . . . .

Farewell, my dear friend,

"R. S."

R. S. TO S. R. G———.

"Ballitore, 11*th of Ninth Month*, 1788.

. . . . . "I congratulate thee and thy husband on your return in safety to poor Ireland, and make no doubt but that you experience at *home* that peaceful serenity of mind, which follows a faithful discharge of duty. It was a trying, arduous service which you were engaged in; and to have been effectually helped through, is cause of grateful commemoration of favours past, as well as of humble trust and confidence in the same sufficient help, to abilitate, to answer the requirements of the present and a future day. You are now among the natural, native branches of the family; you are not only members of it, but appointed stewards, and overseers of the household. Your lot is also cast in a place where are many hopeful plants, wholly I believe of a right seed, which seem on the way of growing to be trees of righteousness, that will bring forth precious fruit in their season. I need not remind *you* what peculiar necessity there is for such as are thus circumstanced, often to go deep down for instruction and fresh qualification, to behave aright in the church of Christ. Many matters occasionally fall out, which call for the exercise of wisdom and understanding superior to that of the natural man, and it requires a constant, close sitting and dwelling at the Fountain-head of pure intelligence, in order to be ready and furnished to speak and act with propriety and acceptance, in cases of a solemn, weighty, and spiritual nature. You have mine and my wife's warm wishes for your increasing in good, and in a capacity to promote that Cause, which is dignified by Heaven, and dignifies all those who are so honoured as to be dedicated and consecrated to its service. . . . . I can see no cause for discouragement any way, with respect to opening the school. The motives I believe were pure, disinterested, noble; the object nothing less than the glory of the Creator, and the radical, essential good of his creatures; and yet difficulties and embarrassments may attend the commencement of the undertaking. The institution, laudable as it is, may be sown in tears; and the conductors of it may expect to go through good report and evil report, as deceivers, and yet true. Thy thoughts being low, and thy expectations not sanguine about this matter, I

look on as a good symptom, promising stability and duration. A bright, glaring morning, is often a prelude to a rainy day. For my part, I do, from my heart, wish this seminary of civil and religious education the best speed. . . . . .

"To the Shepherd of Israel, the bishop of souls, I heartily and tenderly commend you all; and joined by my wife and children in a salutation of love to you and our beloved friends and kinsfolk there, remain very affectionately thine,

"R. S."

E. S. to her Daughter G———.

"Ballitore, *26th of Ninth Month*, 1788.

"My dear Daughter Margaret,

"I intended to have acknowledged the receipt of thy very kind, intelligent letter, the two last days; but the continual interruptions I meet with, joined with my inability divers ways, render it difficult for me to write at all as I could wish; for it would be pleasant to me to converse with thee in this way, if I could. . . . . I am often helpless, in a great degree, in body and mind; at the same time admiring the kindness of my Preserver, from my youth to this day, in doing so much for me and mine, and in affording at times a little help, to keep in a degree of quiet resignation to bear what is permitted to fall to my lot, in a spiritual or temporal sense, and which is a particular favour, the feeling my own worthlessness, poverty, and entire inability of myself to do any good thing. It must be that the reviving of ancient goodness in our Society, and the dear children giving way to the leadings of the pure Spirit of Truth, bearing the cross, and despising the shame, cannot but cause such as have any life left in them, to rejoice, and, as it were, with trembling, beg for their preservation, that so the cunning device of the enemy of poor mortals, may be seen in the light of the Lord, and they enabled to escape his snares; if the mind be preserved in rooted humility, sincerity, and faithful devotion of soul, to obey Him, who, with His dependent followers, ever had the victory, then will joy and gladness possess the souls of those, who have no greater joy than to see truth and righteousness flourish in the earth, and a succession of testimony-bearers raised up. . . . . .

"You seem to be rich in faithful labourers, therefore you had all need to be faithful, and not strive to live on the labours of others. Our poor child S. I wish may not meet with any thing to hurt her: she has long been a steady, exemplary young woman. I know

it must have been very hard to her to appear in a public testimony; but whatever she finds it her duty to put her hand to, I wish she may not be discouraged from doing with all her might, and like Gideon, go forth in a sense of her own weakness. We also heard of dear A. T.'s amendment in health, and appearing in a more public way than usual.

"E. S."

R. S. TO JAMES ABELL.

"Ballitore, *8th of Tenth Month*, 1788.

"MY DEAR JAMES,

. . . . . "The injunction which holds good to all generations is, 'Ye shall therefore keep my statutes and my judgments: which if a man do, he shall live in them;' and without this faithfulness and obedience, we may be compassing a mountain all our life long, and die in the wilderness at last. I am persuaded, however, that this is not the gracious will and design of Heaven respecting His visited family; but that the members of it, being fed and clothed by the great Master, should honestly and diligently perform the work assigned to them, and to have their meat in due season, and grow strong for labour in the business of the day, not murmuring nor repining, nor fretting; but humbly and gratefully receiving, and willingly and cheerfully imparting, according to Divine direction.

"R. S."

R. S. TO S. R. G———.

"Ballitore, *9th of Tenth Month*, 1778.

. . . . . "My better half bids me remember her very affectionately to thee, and to tell thee she thinks thou didst very well in coming to our Province Meeting, that she had near unity with thy services, and wishes thee to stand dedicated and devoted to answer every manifestation of duty, whether of greater, or, seemingly, smaller degree. 'Use strength and have strength,' is, in my opinion, a wise saying. I believe many gifted servants have suffered loss by overlooking things as small, too diminutive for persons of their growth and stature to stoop to; thinking that they will leave them to others who are younger, or of an inferior order: thus their inward man loses its agility and activity, its flesh becomes callous, and its sinews become hard. Continue, therefore, my very dear friend, cheerfully to submit to all kinds of labour, which the

Master may put thee to. Labour is wholesome, and procures sweet bread. . . . . .

"R. S."

R. S. TO HIS DAUGHTER G———.

"Ballitore, *9th of Eleventh Month*, 1788.

. . . . . "Thou wilt probably, from some one or other, have had some account of our National Meeting. We had neither T. G. nor S. N. there. T. G. has returned home from his visit to some parts of Great Britain, and I understand purposed to have been at the meeting, but for the critical situation that his daughter H. was in. I suppose want of bodily strength, not want of inclination, prevented our dear friend S. N. from attending. However, other servants, and what is best of all, the Master himself was there, baptizing spirits into a deep travail for the promotion of christianity upon earth, and furnishing prepared instruments to labour in the love and in the authority of the gospel. Even our own dear S. lifted up her voice in the public concluding meeting of worship. 'Open thy doors, O Lebanon, that the fire may devour thy cedars.' Both then, and at several private meetings at Dublin, her effusions were, I believe, accompanied with Divine life, and acceptable to the living who were present. Indeed, my heart has been made glad in the house of prayer, and my spirit has waded in the deeps, on behalf of the visited youth of this generation: the desire and petition of my soul has been, that nothing might be permitted to hurt them, nor mar the work of formation in and upon them; but that they may go forward, and increase in the excellency of dignity, and the excellency of power; that so, by and through them, under Divine protection and direction, the continued backsliding of a degenerate people, may in a good measure be stopped, and the Lord may be graciously pleased to return to the many thousands of Israel.

"R. S."

R. S. TO E. PIM.

"Ballitore, *24th of Eleventh Month*, 1788.

"MY DEAR FRIEND,

. . . . . "'He sent them two and two before his face.' But while each disciple has his own path to walk in, and his own peculiar exercise to undergo, each has his or her own peculiar baptism to be baptised with, and will do well to be straitened within

the limits allotted by the Spirit, till it be accomplished. By this means experience in good, and a growth in qualification is attained, not one looking to, and depending on another, but each receiving instruction and ability from the Head, is able to counsel and lend a hand of help to his fellow, and thus there is not only a pleasant, but a profitable union, and the common cause is forwarded by it.

"R. S."

R. S. TO HIS DAUGHTER G———.

"Ballitore, 24*th of Twelfth Month*, 1788.

"MY DEAR MARGARET,

"The last of thy precious letters, which has come to my knowledge, is of the 11th instant to thy mother. I returned the 15th from Mountmellick, having been invited to accompany M. R. and J. W. and the Friends appointed to perform a family visit to the Friends in that Monthly Meeting. I did not think well to refuse, so attended them till the visit was completed. I trust a degree of best help was administered, and that no harm was done. The women held out stoutly every way. The business, I hope, may be said to have been well done; but my expectations of consequent good fruit are not sanguine. However, the gospel must be preached, the seed sown and watered, and a patient travail of spirit exercised, that the Lord of the harvest may be graciously pleased, in his own time, to add the increase. . . . . How is our dear friend M. D. now? Why, there is a fine host gone to Cork. It was noble of cousin S. R. G. and her sister, to venture there:* such exemplary devotion and unreserved dedication will, I trust, accumulate large treasures for them in heaven, let the success turn out as it will on earth. The other worthies too, that embarked on the *pacific ocean*, in the glorious cause of the promotion of peace, will, I doubt not, have their blessed reward.

"Thou wilt, I know, like to be informed how our dear S. goes on. She has several times lifted up her voice in our public religious assemblies, audibly, feelingly, and tenderly. In our afternoon meeting, 21st instant, she kneeled down, and in a very intelligible, yet very affecting manner, poured forth a solemn supplication to the great Lord of heaven and earth. It was a time of true solemnity. My poor spirit was at that instant wading in the deeps, and her lively offering no way interrupted, but assisted my laborious travail.

* This alludes to a visit which S. R. G. paid to the families of Friends at Cork.

When she has been faithful, she is cheerful, comfortable, and happy in herself; and, indeed, I believe this is generally the case with her: her even, steady, humble conduct, manifests the placid tenor and composure of her mind. I have never yet spoken to her between ourselves on this important subject: I leave her to Him who, I believe, has called and put her forth. But frequent and fervent have been my desires on her account; and not on her's only, but for others, to whom I am nearly united, both by nature and grace, that you may do valiantly in your day, not looking about for little, mean subterfuges, and pitiful evasions for self, but be willing to lose this selfish life, that so you may find that life which is hid with Christ in God.

"This is a day of revolting and backsliding—a day in which a vaunting, defying spirit, has too much prevailed, and Israel, those who are truly the Lord's people, have been discomfited and discouraged. If those who have received gifts from on high, and have in every respect been distinguished by peculiar favours, both spiritual and temporal, will pusillanimously slink back, or ungratefully refuse to comply with the clear requisitions of duty, surely great will be their condemnation. But I hope better things of divers of you: that you will, in the first place, take diligent heed to yourselves, and then, as with the heart of one man, advance under Divine direction and protection against the common enemy. So be it, saith thy tenderly affectionate father.

"How is our dear E. P.? If I do not mistake, I had the last word with her in this way. Assure her of my dear love. Her letters are always particularly acceptable to me; but I would not have her be uneasy about writing or not writing to me: may she mind well the work before her! and that is enough for me. Her preservation and her progress in the heavenly pilgrimage, is the object of my solicitous desire.

"R. S."

CHAPTER VI.

LETTERS—THE ILLNESS AND DECEASE OF RICHARD SHACKLETON—DEATH OF ELIZABETH SHACKLETON.

R. S. to his Daughter G———.

"Ballitore, 21*st of First Month*, 1789.

. . . . . "My mind is often humbled in deep thankfulness, on account of divers of you, my beloved children, who are not only preserved to walk in the truth, but called to bear testimony to it; and my earnest and affectionate desire is, that you may be faithful and obedient to the clear manifestations of duty, and of the Divine requirings. This is what will render you comfortable and happy in yourselves, and be as a Goshen to you in the midst of Egyptian darkness: you will have light, cheering light, in your dwellings. But the contrary has a contrary effect: instead of the conscious answer of 'well done, good and faithful servant,' there will be a fearful looking for of judgment, Divine favour will be withdrawn, and the spirit left solitary in a dry pit: nay, even the lawful gratifications of this life will lose their relish, the cup will be embittered, the cross occurrences which fall out will cut with a keener edge, and the hurts and wounds made by them will be in danger of rankling and festering, instead of being presently healed. So may we all be mercifully preserved, a family, a field, which the Lord hath blessed, and will graciously delight to bless. A little time, and all will be over with us here: eternity and its prospects should be the object of our contemplation, and have all their due weight and influence with us. I sent thy message of love to our friend E. Pike. That wise lady's answer was: 'We accept thy daughter Grubb's love: she seems as a piece of myself.' Is not this *multum in parvo ?*

"R. S."

R. S. to James Abell.

"Ballitore, 10*th of Third Month*, 1789.

"My dear James,

. . . . . "I often think of you in that city, (Cork,) and at times, in my measure, suffer with you. May the faithful be pre-

served faithful to the end! Remember the woe to those, who take counsel, but not of the Lord, and that cover with a covering, but not of his Spirit. Therefore may ye be enabled to put on Christ, and to be covered with his meek, passive, long forbearing Spirit, which in the end shall have the victory. No weapon that is formed against it shall prosper, and every tongue that shall rise against it in judgment, it shall condemn, 'This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.'

"R. S."

R. S. to M. Watson.

"Ballitore, 11*th of Third Month*, 1789.

. . . . . "It is not that I apprehend myself any way furnished for a communication of this kind, beyond the course of ordinary conversation, that I sit down to address my beloved friend, but I had a mind to keep our correspondence from gathering rust by lying by, and to rub, if not brighten, my end of the chain. Thy dear sister S. W., very opportunely handed me thy last letter. Like an old fashioned Friend, she made it a point to attend the Monthly Meeting, and aiming directly and honestly at it, was not disappointed in her intention, as some others were. I think we should be cautious lest we get into a habit of making dispensing clauses for our own convenience, remembering that the magistrate is not above the law, but the law above the magistrate; and that precedents set by authority will undoubtedly have their influence, and be often occasionally quoted. Let us be fair and candid practitioners in our own court of conscience, and we shall not be novices, but learned adepts in the law of the Spirit. It was very pleasing to us here to find that dear ——, though the years of her pilgrimage have been as yet few and evil, is mercifully helped through one indisposition after another, like wave succeeding wave. No doubt the dispensations allotted to the dear child, are in Infinite Wisdom, a cup tempered with bitters, salutary both for her and her anxious mother, a rod uplifted for the purpose of keeping low and humble, and in the eligible state of chastened children. May all that has passed, things present and yet to come, work together, my dear friend, for thy establishment, in good, and for the reducing, refining and preparing thee to fill with propriety and acceptance, the station appointed for thee, by Divine Providence, in civil and religious life. Mayst thou ever be willing to be any thing or nothing in His hand, doing and suffering, acting and refraining, not according to thy own, but according to the will

of the Great Master. Then, no doubt, being thus trained and disciplined, thou wilt, in thy movements, feel the favour and solid approbation of the Head of the church to thy spirit, and thou wilt quietly and patiently leave all the rest to His ordering.

"R. S."

R. S. to his Wife.

"Waterford, 19*th of Fifth Month*, 1789.

. . . . . "It is thirty-five years, this day, since a former beloved companion was translated from earth to heaven. The loss was grievous, and the outward prospect melancholy; but the great Controller of events, in the plenitude of his goodness, was pleased to make up that loss to me and mine, and to brighten that gloomy aspect of things, by adding *thee*, his precious gift, to my family. In thee we have found a wife, a mother, a daughter, a superintendent, a counsellor, helper and friend; and I trust we are all thankfully sensible of the favour. I do seem at times as if home was not to be my constant place of residence, and as if the comforts of domestic life were folded up; so that I apprehend, at times, it is best for me to leave home, and be in the way of witnessing that some religious service goes forward. On these occasions I have ever found thee willing to encourage, release, expedite, and accommodate me to the best of thy power, which I gratefully acknowledge. . . . . Thy children will, I doubt not, care for thee now in the decline of life; and I trust Almighty help and favour will be near for thy comfort and support. Remember me affectionately to our dear S. A petition was begot in my heart for her this day in meeting, that she may be preserved in the training of Infinite Wisdom, and grow to be useful in the church of Christ, according to the extent of the designation of her gracious Master, whose she is, and whom I believe she serves acceptably. If she finds in her heart to write me a line, it will, doubtless, be acceptable; but I would not have her to be uneasy if she does not, for I shall not be uneasy on that account. I wish her never to give to others that which is only for herself, nor to keep unprofitably and detrimentally to herself, what may be given to her for others. If it will be any encouragement or satisfaction to her, I can freely say I have near unity with her sweet effusions, and her deportment and conduct preaches loudly, I wish I could say effectually, to me.

"R. S."

From the Same to the Same.

"Hubberstone, 23*rd of Fifth Month*, 1789.

"Now, my beloved companion and dearest friend, for thy satisfaction I may inform thee, that I have been quite satisfied in my mind with this excursion, which I have ventured to take, not rashly, but as seekingly and as feelingly as I well could; and I hope Divine Mercy has cleared the way for it, and will be near to preserve and support every way.

"Along with innumerable favours heaped on my unworthy head, I am, I trust, thoroughly sensible of my own manifold weaknesses and insufficiency; and this sense, renewed and confirmed to me from time to time, is cause of deep thankfulness to me; for I love the low, and tender, and helpless state, in myself and others. This is what the eye of blessed regard is graciously towards; this is the field which the Lord hath blessed and will bless. While I write thus, thou and our beloved S. are particularly in my thoughts, and I crave the help of your spirits, and your intercession on my behalf. I hope our beloved child is in sound health of body and mind; that she goes on, in *public* and *private* life, in simplicity and godly sincerity.

"The believer, the true believer, whose hope and confidence is in the fresh supplies of everlasting strength, maketh not haste, but patiently waiteth for the former and the latter rain: the former to fructify, and bring to maturity the heavenly harvest; the latter to replenish and reward the fruitful soil, and prepare for another crop.

"R. S."

R. S. to his Daughter G———.

"Ballitore, 27*th of Sixth Month*, 1789.

. . . . . "I am glad thy honest Samuel was so well pleased with his excursion [the Yearly Meeting in London]; he seemed to enjoy it. Thou mentionest his apparent increase of flesh: I trust he has also witnessed an increase of spirit in the course of his tour, by the opportunities of instruction and observation which he has had. We sometimes grow, I believe, and do not know that we grow; as we may decline, and not be immediately sensible of it,—so it is said of Samson: 'He wist not that the Lord was departed from him.' Thy husband is possessed of that humility, simplicity, and integrity, which will not fail of making way for him; and as he diligently cultivates a renewal of inward strength, by frequent re-

tirement, I doubt not his becoming, in time, a father in the church, as he is much a father in his own family. I am pleased to find he got well home. His brother Robert and his suite getting home the same day, made it, as cousin S. said, like running a race. I wish you all to run legitimately, without emulation or justling, and all to receive the prize.

"This Clonmel is a wonderful place; it is an awful thing to live in it. There is such an assemblage of choice spirits, and such a necessity of each one being a good example to the others, lest any should improperly indulge themselves in another person's liberty. But, if it were even Paradise itself, so long as it is on earth, Satan will contrive to get into it, and, if possible, will defeat, deform, and defile; so let us watch and be sober.

"R. S."

R. S. TO E. PIM.

"Ballitore, 28*th of Sixth Month*, 1789.

"MY DEAR FRIEND,

. . . . . "If we faithfully do, according to the ability received, what appears to be our duty, though it may appear to ourselves and to others a very little thing, we shall not want encouragement and help to go forward. A little pure gold is far more valuable than a great deal of base metal. So I wish thee, beloved friend, to be strengthened and encouraged, and to love the littleness, and not think the day of small things long. Thou hast, I believe under right direction, put thy hand to the gospel plough, neither look back, nor too far before thee, nor about thee at the spaciousness of the field of labour, but just turn up the furrow thou art for the time engaged in, according to the present skill and ability afforded; 'Whatsoever thy hand findeth to do, do it with thy might,' the present might; and may the Lord Almighty bless and prosper, and increase that might, to the edification of the church, and to thy own solid peace. I had some agreeable, feeling conversation with dear ——, who seemed inwardly strengthened and supported under this fresh trial which she met with on her return home, from about three months' labour in her Master's service. Let us mark the economy of Divine Providence, and his dealing with his faithful servants: those that leave all for the gospel's sake, shall receive the 'hundred fold' (it is said) now in this time, 'but with persecutions;' there must be the necessary alloy in this world, but, 'in the world to come, eternal life.'

"R. S."

R. S. to James Abell.

"Ballitore, 29*th of Sixth Month*, 1789.

"My dear James,

"After tossing and hurrying about I am at length settled in my old hole, have put on my every day clothes, and sat down to converse with an old friend. . . . . The Yearly Meeting being the great representative of our religious Society, is always the scene of deep travail to my wading spirit, and though I am seldom much heard there, my spirit intercedes for a blessing upon and success to the labours of others. I had some part in writing business, and had renewed cause for the exercise of patience.

"For the surgeon's knife to cut away an excrescence, or some part that has no life or feeling, is well, and not only tolerable but desirable, but it gives pain to cut the sound flesh. . . . . It is hard to weld together the religious sentiments of different persons, so as to make one fair simple, united mass. I have observed that if we mix together two kinds of liquor, though each of them separately be very clear, yet the mixture has a muddy appearance. . . . . Remember us affectionately to —— and ——, my heart yearns after those young people, that they may follow on to know the Lord in the progress of his manifestations to them; and being faithful and obedient to every clear discovery of duty, whether great or small, whether public or private, may grow strong in the Lord and in the power of his might. By faithfulness in matters comparatively small, accumulated strength and encouragement accrues. Clean hearts and clean hands give boldness and confidence. 'Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.'

"R. S."

R. S. to M. Watson.

"Ballitore, 18*th of Seventh Month*, 1789.

"My dear Friend,

. . . . . "I wish you (thee and thy dear sister) not only pleasure, but profit in one another's society, and the way to witness this is, I believe ye well know, while conversing together to feel after the inward and spiritual Life, if haply it may arise, and season and sanctify your communication. Like the two disciples, who were going to Emmaus, communing on the way and sad, to whose company Jesus joined himself, opened the book of revelation, informed

their understanding, tarried with them, blessed and brake bread, and gave to them. May this be your experience, my dear friends. And I am persuaded, ye are both peculiar objects of merciful regard and heavenly notice, and believe that as ye resign yourselves in all humility and devotedness of spirit, to do and to suffer the Lord's will respecting you, that his good presence will continue to accompany you in heights and in depths, in present and future dispensations, as it has in the past; preparing and fitting and qualifying you more and more, and strengthening and enabling you to go down to the very bottom, and as it were to explore and fathom the 'depths of Satan,' and from thence to arise in clearness and brightness as the disciples and servants of Him, who 'descended first into the lower parts of the earth,' and afterwards ascended in dominion and glory.

"R. S."

R. S. TO S. R. G———.

"Ballitore, 22*nd of Eighth Month*, 1789.

"MY DEAR COUSIN,

"I have been writing to some great folk, and dispatched my yearly epistle to thy mother. I now turn to one of the little ones, whom I am glad to be enabled to salute with renewed affection, and to whom I would, with all willingness, hand more than a cup of cold water in the name of a disciple, if I had it to give. We are, very emphatically, called *Friends;* and friends we should be to one another, not sparing friendly advice and reproof, and taking a willing oversight of one another, as keepers of one another, and so profitably conjoined in harmonious labour. If then we should not withhold reproof and correction in proper season, why should we withhold encouragement, and the expression of strengthening unity? If I have any thing to write to thee at this time, my dear friend, it is in this line—the line of encouragement to hold on thy way. Continue in the littleness of self, and thou wilt continue to witness an enlargedness in the service of thy great Master. And be not weary of well-doing: consider *whose* cause it is which thou art engaged in, of infinite importance and consequence; and how much depends on every one who is sent on any expedition, or who has any part to maintain, faithfully and firmly discharging their duty. To give way in a little, is to weaken in the general; but every one doing his own part, the whole is strengthened, and the work completely and uniformly carried on. . . . . .

"We have recent intelligence of the sudden decease of our dear friend, William Rathbone, of Liverpool. He is a loss in number and in weight, of the living members of the church. I believe he was an honest, faithful, diligent, sensible, useful friend, and leaves a considerable chasm in that quarter. . . . . Our dear friends, M. R. and Co. are, it is like, rolling now on the vast ocean. Though the winds roar, and the billows toss, yet may their devoted minds be kept calm, in sweet, serene composure.

"Farewell, my beloved friend: mayst thou take deeper and deeper root in humility, and in the experience of the Divine life, for thy own preservation and nourishment, the more thou advancest in religious stature, and spreadest wide thy fruit-bearing branches. Remember me affectionately to thy honest husband. I am glad that thou art joined to one who will encourage, make way for, and help thee in every respect. The whole plantation at Suir Island, trees, saplings, and underwood, have all my warm wishes for their growth and prosperity.

"R. S."

R. S. to Mary Dudley.

"Ballitore, 1*st of Ninth Month*, 1789.

"My dear Friend,

. . . . . "I am glad that thou art raised again on thy feet after thy late trial, and I trust thy head is lifted up above the waters of distress and despondency, which sometimes overwhelm like a flood. Why it hath pleased all-wise Providence that thy outward and inward frame should be of such delicate texture, and that thou shouldst so often be brought low in body and mind, afflicted and pained beyond many others, is among the secret things, which it belongs not to us to investigate, but no doubt, He, whose thou art, by creation and adoption, knows that such a conduct towards thee is necessary for thee altogether, for thy preservation, establishment, purification, refinement, humiliation and preparation for an increase and further fruitfulness of spirit. As was said to the mother of our Lord, the begotten of the Father, 'Yea a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed.' So it is requisite for those, whose souls are impregnated and made prolific by the Divine Spirit, repeatedly to witness that Sword, that Word, that fiery law to do its office, that so the vessel may be made clean, and kept clean, fit to contain and to transmit in unadulterated purity the precious odours, and sweet incense, which

it may be honoured to convey. And the more simple and single, and weak and foolish, and the less of the creaturely will and wisdom any have about them, the greater will be the excellence of the power. Being sensible of this, I am not for exalting the creature, and dearly loving my friends, I would be exceeding sorrowful to hurt them, but without doing either, I hope I may just say that I feel earnestly concerned for thy stedfastness and solid happiness, not only on account of the friendship and intimacy which subsist between us, but in a peculiar manner for the sake of that holy thing, that talent, which the Author of every good and perfect gift has seen meet to dispense to thee, for the edification of his church, and the comfort and encouragement of the faithful among his people. May it continue to increase in beauty and lustre, brightened by frequent use, preserving undiminished its intrinsic value and currency! And I not only hope and desire, but I believe my beloved friend, that this will be the case with thee, and that He who loved, called, and chose thee out of the world, will be ever near to help and support thee, and that thou wilt now and everlastingly experience that 'having loved His own, which were in the world, He loved them unto the end.'

"I am, my dear friend, ever affectionately thine,

"R. S."

R. S. to M. Watson.

"Ballitore, *8th of Twelfth Month*, 1789.

"My dear Friend,

"I am indebted to thee for a few lines subjoined to a letter of S——'s. I have also to acknowledge thy affectionate remembrance of 24th ult. These salutations, be assured are very grateful and acceptable to me and very desirable; but were there, from some cause or other, a stagnation of such an intercourse, yet I trust there would be no decay of vital friendship between us, because I trust, and hope that a gracious and merciful Providence will condescend to keep and preserve us near the Source, which feeds and supplies religious fellowship. I know and thou knowest there may be an overdoing in the writing, as well as in the speaking way, there may be a bringing too much stuff, but if we go feelingly along, if we mind the openings and shuttings of the Spirit, the locking and the unlocking of the key of David, there will neither be the lavishing nor withholding, which tendeth to poverty. Industry and frugality are, under the Divine blessing, the ordinary means of becoming rich, and

able to administer to the necessities of others. A wise householder hath a treasury, a store-room, in which he lays by what is not for present use; it is safely locked up, and he brings out of it what is necessary in due season, as occasion requires; such a wise householder, I would have thee, beloved friend, to be, and such I trust thou art. Mayst thou increase in wisdom and stature in the heavenly gift, still taking proportionably deep root downwards, as thou shoots upward, and still giving the glory and consecrating the gain of all to Him, who alone is the Author of every good and perfect gift, and who though infinite in loving-kindness and mercy, yet is ever jealous of his own honour, and will not allow his servants ostentatiously to deck and adorn themselves with his jewels.

"R. S."

R. S. TO S. R. G———.

"Ballitore, 16*th of Twelfth Month*, 1789.

. . . . . "When we prescribe for such as thou art, we must also take in the mind, which often affects, and is affected by the organs of the body. *Be an obedient child.* Now a child does not reason a great deal, nor puzzle itself with the consideration of probable consequences; its duty and its praise are, simply to do as it is bid. This is acceptable to the great Father of the family, in heaven and on earth; this is uniting in the chorus, in the blessed harmony; this is not interrupting, confusing, or retarding the great work of 'glory to God, and good-will to men,' but it is promoting and forwarding it, according to the Divine will. 'The stars in their courses fought against Sisera;' and of whatever degree in the heavenly host, my beloved friend, thou mayst esteem thyself to be, (and I am sure I care not how little *that* is in thine own eyes,) be thou encouraged to persevere in unreserved dedication of all to the cause of Christ. The kingdoms of this world seem in an unusual ferment; and the bottom on which the false religions of it are found, is altogether slight, precarious and uncertain. Who knows how near the hour may be, when it shall please the Omnipotent to rend the veil which obscures the spiritual sight of mankind, and to reveal himself to the human species in a more general way? saying, as at the beginning of the creation, 'Let there be light, and there was light.' May you, who are called and chosen, and furnished for the Master's service, be disencumbered, and ready willingly to run on his errands, with an 'Here am I, send me;' diligently attending to the fresh pointings and directions of wisdom, in the course of your service. So will the great

and glorious work be likely to prosper in your hands, and your peace will run down as a river in the present life, bearing and supporting your spirits till you are conveyed to the ocean and fulness of everlasting peace and joy.

"R. S."

R. S. TO HIS DAUGHTER G———.

"Ballitore *5th of Second Month*, 1790.

. . . . . "We are mercifully favoured here with pretty good health, except our sweet, dear little Peggy, who does not yet rub through her complaints; but as diligent means are used for her restoration, we cherish a hope it may prove consistent with the Divine will to bless the same. However that may be, submission and resignation are our duties. Much severer trials may yet await us, than the translation of the spirit of an innocent child, from a scene of conflict and danger, to everlasting safety and happiness.

"I think thou art quite right in paying all proper attention to the facilitating thy husband's leaving home, and getting the benefit of solemn feasts, as well as thyself. Those who are often much hampered with worldly cares, are necessarily covered with the dust of them. They want to be often shaken from this dust, that it may not lie so long as to sully their garments. Turning the back to the world for a season, and giving up to those solemnities, I believe, are often attended with beneficial consequences. The women dwell more, *ex officio*, in the quiet habitation—are less exposed to the spots of the world. . . . . I am glad to be well assured that thy husband and thou earnestly seek each other's improvement in the best things, and are as desirous each for the opportunity of the other's spiritual advantage, as his or her own."

"R. S."

R. S. TO S. R. G———.

"Ballitore, 11*th of Second Month*, 1790.

"MY DEAR COUSIN,

"Thy last written communications to me, dated the 1st day of this year, were very acceptable. The extracts of letters received from France, and from our dear friend R. Jones, were a highly-pleasing treat; and all this furnished at a time when thou wast wading in the deeps, engaged with sore conflict of mind, and wrestling for a mixture of condescending mercy. To think of fitting out an enter-

tainment for me in such circumstances, was an argument of true friendship and true humility; and thy increase in these two respects, is a particular object of my desire for thee, both for my sake and thy own. Well, dear friend, thou wast helped over that mountain also, the visit to Kinsale and the prison there. I congratulate thee thereupon, and expect thou wilt be still further instructed, disciplined, and modelled, by these further sufferings and rejoicings; so that thou wilt become more and more an obedient child, ready at a beck to run, and do the will of thy Father who is in heaven. I was, and am also glad at heart, that our beloved E. P. is so completely reduced and moulded—so willing to be any thing, as well as nothing. Well, it is certainly the most spiritually-politic way: it saves the poor creature a great deal of trouble, to give up at once; not to be trifling and tampering about articles of capitulation, but surrender at the discretion of the conqueror. Salute that dear child, for my wife and me, with much affectionate nearness. I wrote to her in answer to her last. If she has any good news to tell me, I care not how soon she communicates it; if the contrary, I have a heart willing to share in her troubles. . . . . .

"How closely are even the favoured of Heaven sometimes tried, about the means of providing outward necessaries! that their diligence in worldly business and their fervency of spirit may be stimulated at the same time; that they may be stirred up to exercise an assiduous, prudent care in their occupations, and yet be taught that the fruit of their labour depends altogether on Him who alone can give the increase. . . . . There is a want of more fathers and mothers amongst us,—such as seek not the sordid gain of pre-eminence, but who, though men of religious understanding, are children, as to a humble, happy, tractable disposition of mind; such as are meek, compassionate, benevolent, forgiving, preferring others before themselves; or, in a word, such as have put on Christ, and keep on them that blessed clothing. I hear with much satisfaction, one good report or other of some of you thereaway. I wish the babes and sucklings may be strengthened to do their part; for a great deal depends on that class thriving, and doing their duty. To be mercifully preserved from material injury, in passing through the child's state, affords good hopes of arriving at the measure of stature and capacity, designed by Infinite Wisdom. I like the last communications from France which thou sentest me. When thou hearest from that visited, agitated country, I doubt not thou wilt be kind enough to communicate. . . . . .

"Desiring thy continued increase in good, and expecting to be

favoured with a visible, manual token of thy remembrance, when a favourable coincidence shall fall out, with dear love to thee and cousin Robert,

"I remain thy very affectionate kinsman,

"R. S."

R. S. to John Thorpe.

"Ballitore, 14*th of Second Month*, 1790.

"It is not a time for servants who have been trained in a holy discipline, fitted and prepared by various previous dispensations, instructed to know the Master's will, and practised in the performance of it: it is not a time for such to be as idle, indifferent spectators, serving themselves, and neglecting the Master's business. The cause which the Son of God introduced upon earth, which he promulgated by his own authority, confirmed by miracles, and sealed by his blood; a cause which involves in it life and immortality, and every thing that is truly good in time and in eternity; this is certainly to be faithfully espoused, and diligently promoted among men, according to the ability imparted. So thought our predecessors, and left behind them a most striking example of diligence, fortitude, perseverance, and patience in grievous and long continued sufferings. They knew that the term of this life was short, and that what they had in commission to the people of that generation, was of infinite importance; so that they lost no time in delivering their Lord's message, and forwarding his business with care, fidelity, and dispatch. 'Go and do thou likewise.'

"I gratefully accept the salutation of my honoured friend, Sarah Taylor, and I also accept her excuse for not writing to me. She hath done what she could, (I believe) through a long life, in a far more noble and useful line; and I would not begrudge her now to sit down and eat the fruits of her industry—to tarry at home, and divide, among her friends and neighbours, the precious spoil won by her honest services.

"R. S."

R. S. to his Daughter Sarah.

"Ballimury, 14*th of Fourth Month*, 1790.

. . . . . "I cannot say when I shall get home. I mean to do all about staying and going, as well as I can; and I have a hope that a way will be cast up for poor, blind me, that will be best. I

have been hitherto mercifully and graciously helped ; and therefore, if I be preserved from evil, I trust the same kind hand will continue to support and direct. It is my principal dependence. I have little or no confidence in the flesh, in my own talents, abilities, or contrivance.

" My poor families with you are the subjects of my deep travail, with earnest desires for your help, and for the interference and blessing of Heaven among, and upon you ; particularly and especially thy dear mother is the object of my faithful, affectionate solicitude, who so generously and freely gives me up, and takes care foi me at home and abroad. So may we be united and bound up together all in the spiritual relation, mercifully taken and kept under the notice, and forming, and direction of the heavenly hand, all children of the same everlasting Father and Friend. And mayst thou, my dear S., continue to be an example to us all, in watchfulness, innocence, simplicity, and dedication. Look not too far before thee ; take not into thy view and contemplation, too great a field of labour at a time, which may intimidate and discourage thee ; but whatever little matter thou findest to do, do it in the *present* might,—as was said to Moses, '*I am* hath sent thee.' Then retire to thy own closet, and hearken to the secret intimations whispered there, endeavouring to shut out all the redundance of reasoning and imagination, which will be apt to intrude and mix there ; remembering that that which is born of the flesh is only flesh, and profiteth nothing there ; flesh and blood not being capable of entering into the spiritual kingdom.

" R. S."

R. S. to James Abell.

" London, 31*st of Fifth Month*, 1790.

" My dear James,

. . . . . " I do feel a renewal of, may I venture to say sacred, amity with thee. Satan be sure wants to have all you young people, that have turned tail to him, in order that he may sift all the good out of you ; nay, his impudence is such, that he stands (the old accuser of the brethren) at the right hand of Joshua, the approved, the acknowledged, the experienced, dignified servant. . . . . The Meeting on the whole I think was much favoured, more than a backsliding people had any right to expect ; we had a good deal of the pop, pop, pop, like the firing of undisciplined would-be soldiers, one after another, instead of the united, concordant, certain sound of a well-disciplined army, but there was not more, if so much of

this evil as usual. Edmund Gurney threw out to this spirit, as a tub to a whale, the consideration of the weighty expression of the solid conclusion of our ancestors, on matters which were debated amongst them, viz., 'it is our sense and judgment,' &c. Ten thousand pounds was ordered to be raised for procuring a proper place, and erecting proper edifices for the holding the Yearly Men's and Women's Meetings. This matter having been previously settled by a committee, was carried through the Yearly Meeting with great unanimity; a remarkable solemnity attended, it was a baptising season to my spirit, for some how or other, my heart is attached by a manifold cord, which seems to acquire every year additional strength, to this great and most general representation of our religious Society. . . . . I know not when we shall leave this city, I wait the motions of that increasingly dear friend: yet a wife bound to me by the strong ties of natural and spiritual affection, thou may think attracts me forcibly, but I cannot leave my beloved friend without a proper convoy; her honesty, her simplicity, her fidelity, and her obedience, manifested in public and private communications here, have strengthened my attachment to her; no ill-grounded shame, no false delicacy, no slavish fear, no saving of dear self from mortification and contempt, have prevented her, though of the weaker sex and of exquisite sensibility, from throwing in her mite into the precious treasury, accumulating for the establishment of Truth upon earth. . . . . Thy sister and others, my particular friends there, too many to particularize, share my lasting affection. And now that I am come to the subject of love, I will drop anchor there, and bid thee, my dear James, affectionately, farewell.

"R. S."

R. S. to E. Pike.

"London, *5th of Sixth Month*, 1790.

"Dear Friend,

"It occurred to me as I lay in bed this morning, to write to thee, believing some account of thy friends here would not be unacceptable. I engaged William Taylor, on his departure, to forward a Yearly Meeting *printed* epistle to thy husband, remembering that he liked to have it early. There is also a *written general* epistle, touching matters more particularly relative to deficiencies in our religious Society, which it is likely will be sent over soon. The meeting was large, of both men and women, and I hope the several sittings of it may be said to have been favoured with a degree of good. There is

to be sure a light spirit too prevalent, a spirit that is easily set a going, swift to speak, which (it is to be feared) is not attentively enough learning of the *Husband at home*, this is often too much afloat. Yet a weighty, ponderous, spirit is still preserved, which helps much to check and keep down that which is high, and salutary regulations and reformations are getting forward, though slowly, through patient perseverance and meekness of wisdom; the servants of the Lord, like their great Master, not striving nor crying in their own time and strength, but waiting for the time of Life, and for the ability which proceedeth from the Head of the church: hereby, by such haltings and movements, by such encampments and journeyings forward, our ancients made a noble stand against the false ways and corrupt customs which were in the world, both civil and religious, and were enabled to carry on a successful war, under the banners of the Prince of Peace. But alas! depravity and weakness succeeded, lukewarmness and indifference crept in, and it must be acknowledged that we are become a lapsed people; though it is not, nor ever will be, a lost Cause, for the baptising power of Truth is still amongst us, we are still mercifully favoured with lively oracles, we have still fathers and mothers, evangelists and teachers in the church, there are still devoted, dedicated, well-qualified instruments, who are willing to run to and fro, and to jeopard their lives for the promotion of Christ's reign upon earth, and (thanks to Infinite Goodness therefor!) there is a hopeful prospect among our youth of a succession of testimony-bearers for Him, and faithful labourers in his work. This I am persuaded, dear friend, at times cheers thy drooping spirit in thy lonely hours of meditation and retirement, in which I doubt not but thou findest consolation and encouragement, being glad now in thy sequestration and recess, that in the prime of life and outward prosperity, thou gavest up to the heavenly vision, renounced the follies and vanities of a delusive and a deceitful world, which lies in wickedness and ignorance, and embraced the gospel of Christ, with all the tribulations and persecutions belonging thereto. Happy is it now, and happy for ever will it be for thee, that thou took up the cross, despised the shame, and joined the little flock, the companions of Christ in his sufferings, for surely, as thou art graciously and mercifully preserved and sustained to the end, thou wilt also reign with him for ever!

I am here detained waiting for the motion of my beloved friend, who, I hope, will be ready to depart the beginning of the ensuing week. I am only uneasy lest my dear wife should be uneasy at my stay, which indeed is not voluntary, nor, I humbly hope, contrary to the Divine

will, perhaps I might venture to say, ordering. I have not been very idle here, nor am I disposed to be idle, no more than impertinently busy in affairs of religious Society. I am greatly favoured in seeing clearly my own comparative weakness and insufficiency, and I rejoice in the sense, the humiliating self-abasing sense of it, in which I earnestly desire ever to be preserved. . . . . .

" Dear friend farewell,

" R. S."

R S. TO S. R. G———.

On her setting out on her second visit to the Continent.

" London, *5th of Sixth Month*, 1790.

" MY DEAR COUSIN,

" I. P. informing me that it was necessary to send the enclosed letter under a cover, I thought I might as well write a few lines *on* the cover, as send it empty away. I therefore take the opportunity of saluting thee with my best love, and intimating to thee the continued increase of near affection for thee. I believe that the more any are devoted and dedicated to the promotion of the Christian cause, and the more diligently they labour therein, that they feel in a stronger degree, not only the effectual help of the Great Master to their spirits, but the help of the spirits of their friends, brethren, and sisters. And as thou hast set such an example of unreserved submission to the Divine will, and obedience to the heavenly call, I doubt not thy being borne up through the service before thee, to the glory of the great Name, and the propagation of the blessed gospel of Christ among men. Rejoice then, my beloved friend, that thou art honoured with a part of the ministry ; continue to let it be as thy meat and drink, thy ordinary food, to do the will of Him who sent thee, and to accomplish thy allotted share of his work. . . . . .

" I love to reside in the humble valley, and that the precious dew may lie upon my branch. And thus I wish you, my beloved friends, enlisted, accoutred, engaged, and committed in the most glorious Cause which ever dignified human nature ; that in the nothingness of self, and abasement of the creature, you may receive your fresh supplies of spiritual ability from the sole Source of all right religious qualification. And if in some places there is not an ear to hear, no opportunity to scatter, go forward, *bearing* the precious seed. . . . . I am ashamed to take the liberty thus to write to my superiors ; but *interpret* it as the effusion of simplicity and love. . . . . Do let

us know how you get on every way. Many are deeply interested in your welfare, and among those,

"Thy truly affectionate friend and kinsman,

"R. S."

R. S. to his Daughter G———.

"Ballitore, 8*th of Seventh Month*, 1790.

"My dear Margaret,

"I have indeed abundant and renewed cause of thankfulness to our Almighty Benefactor, for his gracious protection still extended, and his safe conduct of a very poor and helpless creature, home to my family and friends. I have also humbly to acknowledge the daily supplies every way afforded, profitable to me, for doctrine, for reproof, for correction, for instruction in righteousness: thus the rod and the staff, administered in wisdom, alternately rectify and regulate, assist and comfort; and so poor pilgrims move along under repeated convictions of their own infirmities and insufficiency, and under a renewed experience of continued mercy and Divine aid. The Yearly Meeting of London seems like a home or habitation to my spirit. I am dipped there, I trust, in some degree, into the state of the Christian cause, and engaged in a travail, and secret, silent wrestling, for a blessing on the endeavours of the faithful in this day, for the promotion of it: this I look upon as my principal business there, though a good deal of other matter, relative to church affairs, falls to my lot besides, and calls for diligent exertion of my best abilities. Upon the whole, my dear M., I do hope this most important Cause gains ground; and that, though there still remains some fruitless, sapless trees in the wood, yet a great number of promising young plants have taken strong root downwards, and are shooting vigorously upwards. Much depends on their preservation from any annoyance—on their upright growth, and bearing each their own fruit in due season. My journey to and from London, and temporary stops at sundry places, as well as some few excursions in the neighbourhood of London, were generally attended with satisfaction to my mind. I renewed precious amity with old surviving friends; and I met with opportunity of cultivating a pleasing and profitable intimacy with some new ones. I saw my friend Burke, had him awhile to myself, and admired and loved him afresh. . . . . .

"R. S."

R. S. TO S. R. G———.

"Carlow, 19*th of Seventh Month*, 1790.

"MY BELOVED COUSIN,

"My wife and I, and several of us of this Monthly Meeting, have been engaged a little at *home*, in a degree of like labour as engages you *abroad*. *We* have been endeavouring to dress the *garden* already enclosed, the soil of which is indeed poor enough, and weeds enow, rooted and running to seed, in danger of disseminating their own prolific species, to the deforming of the garden and the annoyance of the hopeful plants. *You* are occupied in the wide and wild *field*, where there is abundance of rough work to be done, access to be gradually made, rubbish to be removed, stones to be gathered out, and the gospel plough and harrow to be introduced. I have at times been favoured to meet with you there in spirit, and to desire a blessing on your work. In so large a field of labour, your work may indeed seem small and contemptible in your own rational view; but, as it is said, 'Every thing has a beginning,' be not discouraged; do *your* part, and that is enough for *you*. Sow the seed in faith, and leave it under the blessing of the Heavenly Husbandman: other labourers may be sent hereafter into the field, in the progress of the work, with different tools and instruments, for further service. The present time, the present might and ability, diligently and rightly employed, are the most likely means for the business to be effectually promoted, and for the securing and establishing your own peace, the precious penny, the inestimable reward. My fellow-labourers have left me here, as I am so far on my way to Youghall, where the Province Meeting is to begin, the 25th instant; and where I expect to meet with old James Christy, and John Gough, and several other friends, in order to essay a beginning of the national visit, which has been appointed here. I understand J. G. has lately had an alarming paralytic stroke, which nearly deprived him of the use of one side for some time; but was so far recovered as to be able to attend their late Quarterly Meeting near Charlemont, where he had very acceptable service, appearing with increasing brightness in his Master's cause, who, I trust, will strengthen him every way for this fresh service. I love to see people so devoted, so dedicated, so set upon promoting the cause of Christ. . . . . .

"I hold myself much obliged, as I have been much gratified, by thy kind communication from Amsterdam, of the 1st instant. Continue, my dearly beloved cousin, so to favour me; for thou art

precious with me, and thy preservation, and perseverance in well doing, are among those subjects of solicitous travail which are interwoven with my best feelings. . . . . Peace be to you, and peace to your helpers! The Lord hath helped, doth, and will help you.

"R. S."

R. S. to Richard Reynolds.

"Ballitore, 16*th of Ninth Month*, 1790.

"Richard Reynolds, dear Friend,

. . . . . "I have been much from home since my return from England: a visit was appointed by our National Meeting to the Quarterly, Monthly, and particular Meetings throughout our land, and also to the several Select Meetings, and the families of those who compose them. The proposal originated, I believe, in the motion of Life, through our mutual friend Samuel Smith. A number of Friends, male and female, were separated for the service, and some of them entered upon it about two months ago; the church sent some of the elders, and the Head of the church sent some ministers to join them. Our friend John Gough had been seized in the night in his sleep with a paralytic affection, which for a while disabled him; but as, through Divine favour, he grew better in a few days, he exerted the degree of strength, to which he was mercifully restored, in proceeding on this visit; he travelled from the north to the south of this nation, in company with James Christy, a respectable elder, about eighty-one years of age; in the south they were joined by other Friends of each sex, and the service was performed to the province of Munster, I believe to a good degree of satisfaction. I thought the great Master owned the work, and afforded of his help for the performance of it. Indeed I believe an appointment of the church, under right direction, carries peculiar weight and authority along with it, and in the mystery conveys additional strength to the servants engaged in the labour. Our John Gough was much favoured, freshly and fully furnished and enabled every way to get through the service. It is now suspended, but I hope will in due season be renewed. Joseph Williams of Dublin also entered the lists, and was very serviceable in ministry and discipline. His bodily presence is weak and mean, but his stature in religious growth is like to a palm tree; he has taken, and is taking, deep root in the fertile soil of humility, and he shoots upwards proportionably in useful service. If thou wast to step over here to our next Half-year's Meeting, I believe thou wouldst be pleased with the acquaintance of

some choice spirits in this land, and notwithstanding thy sister, (our sister,) Deborah Darby's report, wouldst perhaps confess that the one-half was not told thee. . . . . .

"Cousin Deborah may perhaps recollect an old domestic in my family, whose name was Nanny; she exchanged, I believe, earth for heaven lately, I returned home just in time to be present at her interment here, 6th inst. John Gough had an acceptable testimony to bear in the grave-yard, and after him Anna Taverner kneeled down and put up a sweet and lively supplication. John was on his return homewards, and Anna was here on a visit to an intimate female friend of her's; she has been acknowledged in due form, as well as felt in the life and power, to be a minister of the gospel. She has wonderfully recruited as to health and strength, so as to travel about, and ride single on horseback, yet is still very delicate in constitution. Mary Moore of Waterford, and Mary Watson, are abroad with certificates, visiting the meetings and families of Friends in divers parts of the province of Leinster. . . . Our families unite in the salutation of love to your families there; though I do not particularize, I forget none of you. Tell Priscy Gurney I often think, with pleasing recollection, on the agreeable walks and talks which she pleasured me with, when I was last at the Dale.

"I am, with renewed attachment, thy affectionate friend,

"R. S."

R. S. to his Daughter G———.

"Ballitore, 22*nd of Eleventh Month*, 1790.

"My beloved Margaret,

"It was very kind, in thy situation, to take the trouble of writing. We feel indeed for thee, and wish it were in our power to afford thee any relief. We have none to send thee except our advice, and that I believe thou hast no occasion for; for thou knowest where to look for help, and who it is that can say, 'Peace, be still,' and the storms in the moral, as well as in the elementary world, obey his voice. But it is often easier to give advice than to take it, it is easy to recommend resignation; but when the trial comes home to us, and the exquisitely tender feelings of nature are affected, then to say with the heart, 'Thy will be done!' is to overcome indeed. And yet such a victory over humanity may be gained, and is often gained by the Lord's children, in their pilgrimage through this life; and being strengthened by his love and his power,

they can, in all humility and gratitude, kiss the rod which chastises them, and bless the hand, which in perfect, though unsearchable wisdom, both gives and takes away. Our sympathy with thee, my dear child, is strong, and our hope, I trust, is not of the hypocrite, which perisheth ; our hope is, that thou wilt, in the Lord's time, be raised out of those pits of distress, and having been made a witness of deliverance, wilt have experimentally to testify to the sufficiency of that arm of everlasting Power, which could deliver in such sort, and to encourage other travellers in the like tribulated path, to hold on their way. . . . . .

"Thy son Abraham is in good health, through favour of Providence ; a fine, sensible, well-disposed boy, who, I trust, will be a comfort and assistance to his worthy father and thee. When I speak of comfort, I must consequently think of our dear S. R. G. whom to have so near thee must be pleasing and strengthening. It is strikingly remarkable, of how singular and manifold service one person is, whose good natural understanding is imbued with Divine Wisdom, and who, in all humility and devotedness, goes on in simplicity, doing the great Master's will. How great then must be the use, and how powerful the effect, when many such are combined together, assisting and encouraging one another, and assisted and encouraged by the Head of the church. So that every individual should look well to themselves, lest their want of coming properly forward should not only be to their own great loss, but to the impoverishing and debilitating of the general effort for promoting the common Cause. I hear that account has been received of the release of our dear friend, William Mathews, from this warfare. . . . . Now, my dear M. with the one heart of two parents affectionately solicitous for thy happy release, in due season, from every burden, and that all sorrows may, in the Lord's time, be changed into joy, I bid thee most tenderly and cordially farewell.

"R. S."

R. S. TO S. R. G———.

"Ballitore, 27*th of Eleventh Month*, 1790.

"MY DEAR COUSIN,

"I often crave to be preserved from stealing, and taking the great Name in vain, that is, from unwarrantably and illicitly meddling with religious subjects ; and I hope it is under some of this awful covering and salutary fear, that I endeavour to keep up a correspondence of this sort, with a number of dear and intimate friends.

I consider that we have 'gifts differing according to the grace that is given to us,'—that I have, when at home, some leisure time, and that I find I have neither a cast, nor liking, nor capacity for many ordinary affairs, which occupy many people's time and talents; they attend to that which pleases them, and which they understand: why may not I attend to that which pleases me, and in which I wish to improve, provided I neither hurt myself, nor any one else? I know that, as good economists, we should have a store room in our house, in which things not wanted for present use should be carefully locked up; and that frugality and industry are very necessary qualities, as the means of exercising liberality in due season. To be frugal, not parsimonious; liberal, not lavish; is what I think we should endeavour to learn. But why all this preface? As I lay awake this morning, thou occurredst to me; and no wonder, as thou art the frequent companion of my thoughts; thou seemedst to be rather poor and low, like myself, and I thought I would try if I could converse with thee in this manner. I do not want to make a flourish in praise of poverty; as some people, instead of bowing down under, and bearing the cross, appear to me to ride exultingly and ostentatiously upon it; but I want just to manifest, by this little token, my sensibility and affectionate sympathy with thee. Neither do I want to give thee advice on the occasion. I am not so vain and foolish as to think thou standest in need of my advice. Thou art a trained servant, and art acquainted by this time with thy Master's ways and manner. Thou hast, though young in years, been long under his holy discipline, and knowest that much exercise, conflict, and probation, is continually to be gone through, in order to be made 'perfect, thoroughly furnished unto all good works.' Thou hast drunk deeply of Divine consolation, and thou hast known a walking in the light of the Lord; yea, thy path hath been for a season as the shining light. No wonder then that in turn thou shouldst not only be stripped of thy priestly robes, but compassed with the troubles and perplexities, which belong to us, as being flesh. I believe, indeed, that those who ascend to the greatest heights of the holy hill, and as instruments are made most eminently useful; I believe that those have to descend proportionably into the lower parts of the earth, and have the greatest need to experience a being buried with Christ, by baptism, into death. Such is the frailty and fallibility of our compound natures, that the great Author of them knows there is a necessity for our undergoing repeated humiliations and abasement of self, that we may know and feel, and be made thoroughly sensible of this important, essential

truth: that 'we are not sufficient of ourselves even to think any good thing, as of ourselves, but our sufficiency is of God.'

"It is a considerable comfort to us, that thou, my beloved cousin, art got home, while our dear Margaret has been so tried. She has lost her little John. We are in anxious expectation about her, but our hopes overbalance our fears. We trust that our gracious Benefactor will be mercifully pleased to bring her through her dreaded conflict, and restore her to her family, to her friends, and to the church; which stands greatly in need of well-qualified, experienced, devoted, active members, who have witnessed the dispensation of preparation for acceptable service. . . . . Farewell, my beloved friend and cousin.

"29*th*.—This letter has been delayed; and we have, since it was written, received the glad tidings that our dear M. had increased her family, for which I desire to be favoured with a thankful heart. By E. Pim's letter, I find several of you were bound for Cork. I might indeed have thought of the Quarterly Meeting being to be there. . . . . Once more, and evermore, my dear cousin, farewell!

"R. S."

The following letter, dictated by S. R. Grubb, four days before her decease, in reply to the preceding from R. S. concludes this interesting correspondence. Sarah R. Grubb was seized with a fever whilst at Cork, and died on the 8th of Twelfth Month, 1790.

"Thy salutation met me, though apparently out of course, in the right time; being under impressions which make time and circumstances of little account, compared with the unlimited consolations of the Spirit, or a preparation to receive them at the Divine hand. My soul, though encompassed with the manifold infirmities of a very afflicted tabernacle, can feelingly worship, and rejoice in nothing more than this, that the Lamb, immaculate is still redeeming, by his precious blood, out of every nation, kindred, tongue, and people, and making a glorious addition to the church triumphant, whose names will stand eternally recorded in the book of life. I express not these things from a redundancy of heavenly virtue, but from the soul-sustaining evidence that, amidst all our weakness, and conflicts of flesh and spirit, an interest is mercifully granted in Him who giveth victory over death, hell, and the grave."

R. S. TO ROBERT GRUBB.

"Ballitore, 28*th of Twelfth Month*, 1790.

"DEAR COUSIN ROBERT,

"I doubt not but thou hast had many affectionate, sympathizing, consoling salutations from thy numerous friends, in thy present solitary state; and, should these be withheld, yet thou knowest where and in whom are hid all the fresh springs of true consolation, as well as all the treasures of wisdom and knowledge; yet I had a mind to throw in my mite of comfort, having myself been tried in like manner, with the privation of a bosom-friend, and partner in the cares and comforts of this life, and a faithful, religious helpmate. Infinite Wisdom indeed has seen meet to 'take away from thee the desire of thine eyes, with a stroke;' but the reflection of thy having been favoured with so excellent a companion,—the recollection of the many pleasant, profitable seasons which you had together,—and a sense of the spiritual benefit which has accrued from your near connexion, must be at times attended with a savour, and consolatory feeling, which sweetens the bitter cup. Thy tender care of this eminent, honourable servant,—thy attention to her wants of every kind,—and thy constant promoting and assisting her in her progress in the great work and service in which she was engaged on earth, must also be a source of solid satisfaction to thy mind, in the frequent retrospect which thou wilt have to take of the time of your journeying together in the road of life. So that I wish thee, my dear cousin Robert, to be cheered, to look up, to be encouraged to attend to the civil and religious duties of the remaining part of thy day; and to endeavour, by thy own spiritual growth in the root of Divine life, and improvement in holy experience and right capacity for religious service, to make up, according to thy measure, in some part, the great loss which the church militant has sustained, by the translation of this noble and splendidly-useful instrument from earth to heaven. . . . . .

"R. S."

R. S. TO JAMES ABELL.

"Ballitore, *7th of Twelfth Month*, 1790.

"MY DEAR FRIEND,

. . . . . "I am glad that thou art out on service; it is the way for thee to grow strong, and to get above the little glooms and recurring perplexities and despondencies, which from various causes,

cast down and disquiet the soul. By being thus employed, thou wilt, through exercise, become a trained servant, and be made capable to instruct others, thy fellow-servants, in the duties of their places and stations, feeding not only the lambs, but the sheep of Christ. Go on then, my dear friend, be not afraid of the face of man, nor ashamed of the cross of Christ. I repeat it, I have often repeated, for I seem to have little new to say, no matter, if fresh life be in the offering—I repeat that nothing more glorious, more dignifying, more beneficial to mankind, and more worthy of the dedication of all our faculties to espouse and promote, ever was let down from Heaven to earth. Not only true civilization of manners and sound morality, but life and immortality, (*i. e.* immortal life,) and eternal salvation are brought to light, are made manifest through the Gospel, a dispensation of which, I doubt not, is committed to thee, in order to advance, according to thy gift and measure, these great and glorious ends.

"I believe many have hurt themselves, and become lame and dwarfish all their lives long, by letting in the reasoner and the discourager, consulting too much with human prudence and propriety, limiting the Spirit which is the Holy One, starting aside from services, like an affrighted horse on the road, and being in great fear where no fear is. By continuing diligent, faithful, and devoted, thou wilt, I trust, know more and more distinctly the Master's will, and become more and more strengthened to perform it.

"R. S."

R. S. to M. Dudley.

"Ballitore, 21*st of Twelfth Month*, 1790.

"My beloved M. D.,

"I have just now treated myself with the re-perusal of thy last letter, and (somehow) relish it even better than when it was first served to me; so may all our communications be, not flattening and insipid, but increasing in savour, to mutual edification and refreshment. I find, my dear friend, thou art still poorly in health, sick and weakly, perhaps both in body and mind, cumbered with cares and children, oppressed with manifold burdens, several of thy intimate friends separated and secluded from thee by various means, and one choice kindred spirit (from whose society thou probably expected occasional help and comfort) withdrawn entirely and for ever from the field of labour. Thus are those dealt with, and thus it pleases the Author of all that is good, continually to wean thee from an

attachment to the creatures, to visible objects, to lower enjoyments, to subordinate helps, to subduct from under thee every other prop and stay, and to rivet thy attention, expectation, hope, and confidence, to, from and in him alone. I wish I had it for thee, but I am not worthy to comfort thee, and thou knowest where are hid all the fresh springs of effectual, Divine consolation. Thou hast always been the favoured subject of the merciful regard, and protection and care of Him that made thee, who sent thee into life, gave thee a name among His people, and honoured thee with a part in His service, and while thou diligently, simply and faithfully feelest after the motion of the inward, heavenly life, and walkest and actest in obedience thereto, there is no doubt but that thou wilt continue to be helped over one mountain and difficulty after another, and through every strait till the last strait comes, through which thou wilt also be helped and come into a large place, where all the glorious prospects of which thou hast now and then had a glimpse here, for thy revival and encouragement, will be realized in the full, uninterrupted, everlasting enjoyment. . . . . Thy guests, J. W. and children, spent last First-day with us; I suspect that J. W. did not do as he ought to have done in the forenoon meeting, and that he was not so happy and comfortable in himself afterwards. This is a pity; for his Master is a good Master, and if He orders a servant to do a turn, or go an errand, He does not mean that it should be at the servant's charge, He furnishes (though perhaps sometimes frugally) for the business, and His pay is good and sure. I suppose our dear E. P. and S. L. are going on with the family visit in Cork: the removal of our beloved S. R. G. from before their eyes, while they were engaged in that service there, and the continuing in the service must have been a very awful dispensation to them. If thou be able to write to E. P., do write, if not, pray for her when thou art able. Our dear M. too has been deeply tried with domestic events, besides her share in the public loss; may she be favoured to centre in humble resignation, and to bless the Hand who gives and takes away! . . . . . .

"Farewell, and remember for good when thou canst,

"Thy poor affectionate friend,

"R. S."

R. S. to his Daughter G———.

"Ballitore, *25th of First Month*, 1791.

. . . . . "May we all be preserved objects of gracious condescending regard; and if it should please Infinite Wisdom to give

any of us an understanding in spiritual things, and to qualify us at times a little to handle them, let us, in all humility and reverence, receive the commission and command, as a favour far transcending all worldly honours and emoluments ; let us not slight, nor regret, nor repine at the heavenly gift, but gratefully attend upon it, and use our diligent endeavours to improve it, to the honour of the Giver. That so our lives may flow on as comfortably as is to be expected in this mixed state of existence, under the renewed evidence of Divine approbation ; that we may leave vestiges and way-marks to the succeeding generations, which they may safely and happily follow ; and having had the high honour of being, in any degree, engaged in the promotion of the reign and government of Christ on earth, may be eternally happy with him in his heavenly kingdom.

"R. S."

R. S. to M. Dudley.

"Ballitore, *25th of First Month*, 1791.

"My beloved Friend,

"No part, I think, of the contents of thy letter seemed new to me, thy demand of our S. no more than thy engagement, however her mother and I thought it our duty to give the matter proposed our best attention ; we also conferred, in such manner as we were capable, with our dear child, on the subject. On the whole, there seems no material impediment in our minds to S.'s attending upon thee, and rendering thee any assistance, which may be put in her power, in the course of thy important errand. Thou art, my dear friend, to see, with the best sight afforded, to thy own proper business, and the rectitude of thy movements ; wait in the quietness, tarry at Jerusalem till the fulness of time comes, and the burden is ripe for unloading, then the endowment of the power will, I believe, not be wanting. But beware of letting in the discourager and the reasoner, who will be suggesting, 'hath God said?' and so be for invalidating, superseding, and frittering away the word of Him who hath said, 'Heaven and earth shall pass away, but my words shall not pass away:' He, the great Master, also adds, 'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and cares of this life.' My wife, (who is indeed of the noblesse,) loves her children with strong maternal tenderness, and shudders at the thought of their delicate constitutions being exposed to the inclemency of weather, winter journeys, &c., but she does not desire to make a monopoly of her children ; she loves them, but she

loves Truth better, and if any of them have, in the ordering of Infinite Wisdom, been graciously favoured to receive a gift at the Lord's hand, it would be matter of joy and gladness to her, and the crown of her old age, that they should devotedly exercise their gifts for the good of souls. So, take our child, may I say, 'in the Lord's name,' and may God Almighty bless and prosper and preserve you, both in this and every future service, to his glory, the edification of his Church and your own peace. . . . . .

"R. S."

R. S. to Richard Reynolds.

"Ballitore, 17*th of Second Month*, 1791.

"Richard Reynolds, dear Friend,

"Immediately on my return home from our last Half-year's Meeting, I was saluted with thy kind epistle, which I found here ready to receive me. It was and is very grateful to me; and I shall esteem it a favour to be thought worthy of the continued fruits of thy friendship and little leisure. There are many cross occurrences which perturb and disquiet, and if Divine Providence should, on the other hand, cast up some fresh means of consolation and refreshment, why should not we avail ourselves of his bounty? A new correspondence, like a new well opened, in the course of our pilgrimage and dry travel, may, under the blessing, and 'by the direction of the Lawgiver,' prove comfortable and strengthening for the journey. Indeed I often think of thee, and, whatever be the reason, my cogitations about thee, are attended with sympathy and compassion; my mind's eye views thee as in the valley of affliction: be not restless, but rest there the appointed time, and the Lord is able to make this valley of Achor, (which is trouble,) a door of hope. He can cause the ground of this same affliction to be productive of the most salutary increase, so that not only 'Sharon shall be a fold of flocks,' but even 'the valley of Achor a place for the herds to lie down in;' but this happy experience is 'for my people that have sought me,' saith the Lord. Mayst thou be strengthened then continually to seek the Lord, who in inscrutable wisdom orders or permits the close trials which sometimes beset us! I know nothing we can do, more likely to benefit ourselves and those whose welfare is nearest our hearts, than to keep diligently to a holy travail and wrestling of spirit, on our own and their behalf. Our own prudence and policy often fail, and the influence of nature itself loses its sway where it has all right to rule

and govern ; but even 'the king's heart is in the hand of the Lord, as the rivers of waters he turneth it whithersoever he will.' I was pleased that thou hadst got out on church service ; I am persuaded that no worldly business detains thee at home with the consent of thy will, and I doubt not but it is, as it certainly ought to be, thy studious endeavour to get thy head, hands and feet, (as I believe thy heart is already,) loose, and become more and more the Lord's free man. Remember the call, 'Shake thyself, (not only from the grosser and more defiling parts, but) from the dust, O ! Jerusalem ;' and 'loose thyself from the bands of thy neck, oh ! captive daughter of Zion ;' then will be a putting on strength and the beautiful garments,—then will be a receiving the gift in perfection, and exercising it to the honour of the Giver, as well as to concomitant and consequent sweetness and peace ; then precious virtue is known to go forth from the Holy One, as through the vehicle of a refined and purified spirit, to others, and there is a rejoicing together in the great Master's name. Thus wilt thou more and more rise in the dominion of Truth, and get a top in thy mind, over those things which would agitate and annoy, and dislocate from the proper centre ; thus, however useful thou mayst have been in civil and religious life, thy last days will, by the increase of living sap, be thy best days, thy end will be comfortable and happy, and thy example live in sweet memorial among future generations. So be it ! saith thy truly affectionate faithful friend.

Thy letter seemed to congratulate us on the return of our dear friend Sarah Robert Grubb, but see what a state of existence we are in, how transient and uncertain ! she just got to our National Meeting, to deliver up her certificate, gave a short, simple account of their visit to the continent,—spoke as if herself had been nothing, and had done nothing, —magnified her Master's cause in several of the sittings of the meeting,—went to her own home and saluted her relations and friends there,—proceeded to the Quarterly Meeting to which she belonged, at Cork, laboured there in the authority of the gospel, and when it was over, laid down her head in peace at our friend Samuel Neale's, at Spring Mount, near Cork, 8th of Twelfth Month last. Her loss as a member both of civil and religious Society, is very much regretted ; but encomiums are superfluous. If we revere her character, let us endeavour to follow her example ; if we are attached to the Cause, which she was so eminently engaged in, let us wait for qualifications to support it according to our several measures and stations. We are in daily expectation of hearing of her brother Henry and his sister Ann's landing among us. Robert Grubb hears now and then

from the neighbouring continent, and favours us here with some account; we understand the precious seed sown there does not seem to be lost, we rather hope that it has taken root and is springing up. Perhaps the earth is helping the woman, the convulsions and revolutions in that country forwarding the establishment of the church of Christ. . . . . Our friend Mary Watson is now yoked to a family visit in Dublin. We have got through our province of Munster in a visit appointed by our Half-year's Meeting, and I expect shall shortly proceed to the province of Ulster. We looked, perhaps too much, for the assistance of our dear S. R. Grubb in that service; but vain is all such dependence and expectation. What is our beloved friend Samuel Smith doing? I wish his strong draught to home and to domestic connexions, may not pull him along too forcibly, and prevent his looking to a visit to families in some places. 'He that believeth shall not make haste.' If thou hast opportunity and thinkest proper, thou mayst send him this hint, with my dear love and that of all my house. We are in general favoured with tolerable health here at present: my daughter Mary was married 6th ult. to William Leadbeater, a connexion quite agreeable to us, and I humbly hope the union has the Best sanction. I am now, I see, got near the end of my paper, and feel my love to you all there abound and spread, thy valuable wife, mother, brother, sisters, cousin Barnard, Priscy Gurney, Sukey Appleby, and Ann Summerland, if still on this side heaven, all possess my affectionate remembrance. My wife and children love you, and love all honest friends. Do oblige and favour with a line

"Thy sincerely affectionate friend,

"R. S."

R. S. to ———.

1791.

. . . . . "Though thou didst not seem to require an answer to thy letter, but only submittedst to my consideration, lest thou shouldst think me wanting in attention, or defective in good manners, I thought it best to make some reply to it. I do not pretend to be an adept in language, though I have been a schoolmaster, and along with my occupation, which I have quitted, I hope I have quitted all that dogmatical pedantry, and trifling pertinacity about words which have been attributed to that chair. I just speak my own sentiments, language is the vehicle of our thoughts, and this vehicle grows old and out of repair, is subject to wear and tear like

other things; one part of it decays, and is supplied by some new work; in process of time, another part is broken or lost, further amendment is necessary, and so by degrees the whole vehicle consists of other materials than its original fabric. When vital christianity was revived about the middle of the last century, in and among our ancestors, as instruments to carry on that glorious work in England, *thee* and *thou* was used by equals among themselves, and by superiors to inferiors: *ye* and *you* was used by inferiors to a superior, and was in general the complimentary appellation. Our Friends were called to bear their testimony, among other corruptions, against this mean duplicity and flattering respect of persons, as proceeding from the corruption of the human heart and vitiated manners,—they testified against it, because it had its origin in moral evil; the ungrammatical application of these pronouns was not the ground of their negative testimony, but a collateral argument which they adduced in favour of it, and in addition to it; indeed I am very sorry to see this argument very much invalidated by ourselves, too many of us entirely exploding plain, honest, upright *thou*, and putting his younger brother *thee* in his room: but I hope there is a growing reformation in this respect. As to *ye* and *you*, I am very sensible of the distinction which thou makest, and of the strict grammatical propriety of it, but though it might have been an illegal usurpation at first, yet *you* has so often got into the place of *ye*, held it so quietly and without opposition, that I am in general not offended at seeing the usurper there; nay, I think that he sometimes fills the seat with a better grace and firmness than his elder brother; but *ye* has no sort of right to intrude into the place of *you*, he has sometimes intruded, but generally in jocularity or burlesque. This disquisition puts me in mind of a story I have heard; in some meeting of conference where there was a long debate whether *ye* or *you* was the more proper term to be inserted in some writing that was drawing up, an old woman stood up, and put an end to the contention, by saying that she believed the word ye was the more proper, as the language of scripture was 'O ye fools.' . . . . . .

"R. S."

R. S. TO HIS DAUGHTER G———.

"Ballitore, *2nd of Third Month*, 1791.

"MY DEAR MARGARET,

"Thy mother received thine of the 26th ult., and though thou dost not speak out, I cannot but think that thou durst not stay at home;

so give up cheerfully, and come to this north country. People may talk of the weight, and influence, and respectability of age; but if younger persons do not go forth in the service, and exert themselves, the Cause will suffer. I am not for dragging thee, my dear child, from thy domestic concerns, which are various and important; but if Truth gently draw thee, and whisper that a duty is to be done, I would have thee follow its leadings and secret monitions. He that made is all-sufficient to preserve: the kine, indeed, must be allowed to low as they go; the natural part, to regret the parting with the inexpressibly tender connexions left at home; but the ark of the testimony must be taken out of the land of the Philistines, and blessed will they be with whom it resteth. So, my dear M., be not dismayed, but if thou hast heard the call, go forth, though it may be weeping: bear and scatter the precious seed, according to heavenly direction, and there is no doubt but peace will be the crown. Thy sister S. holds herself in readiness to go with M. D. I hope it is right, but I am sure it is a close trial to us. I feel a soft part in my nature: nature must get vent.

"R. S."

R. S. to L. S.

"Stramore, *8th of Fourth Month*, 1791.

[After mentioning the death and sickness of some of their friends.]

. . . . . "This calamity (if it may be so called) stalks from house to house; and thus we have repeated evidence, that it is but vanity and vexation of spirit to trust in those things which are visible, and take up our rest and hope therein:—that a life devoted to the service of Him who gave it, and to the promotion of truth and righteousness on the earth, is the most happy, most comfortable, most useful, and most honourable one. May I and all mine be thus dedicated! that so, whatever cross occurrences or troubles we may meet with in our passage along, on inquiring in the temple of the heart, and consulting the Divine oracle there, the response from illuminated conscience, the *urim* and *thummim*, may be *peace* and *well done*. . . . . Farewell, my beloved Lydia; and be assured I am, with love old and new,

"Thy truly affectionate father,

"R. S."

R. S. TO HIS SON-IN-LAW LEADBEATER.

"Lurgan, 13*th of Fourth Month*, 1791.

"DEAR WILLIAM,

"Having written to thy mother, and the rest of our children in Ballitore, I thought it would not be unacceptable to thee, to be remembered likewise in this manner. . . . . So, my dear William, trouble comes to all the race of men: it is the condition of our nature, and no doubt, necessary for us. May thou and thy dear companion not be too much wrapped up in each other, but in the time of outward tranquillity, and respite from heavy affliction, seek diligently to get settled in some hiding-place in that Rock, the inhabitants whereof find a shelter from the storms; yea, and at times sing in secret for very joy of heart. . . . . It will be a very capital favour to be rightly helped through the present service: it is difficult and dangerous—requires meekness of wisdom indeed. I wish that you, who are young, may keep very constantly going to *school;* that so you may be learning more and more every day, and be more and more qualified to understand and to teach the living lessons of pure christianity. This knowledge is indeed worth aspiring after. It comprehends life eternal: it is not seated in the head, the region of the imagination, but it occupies the heart; and, like the sense of feeling, pervades the whole inward man. Thou knowest, dear William, something of this Divine nature: it was the precious sense of it which caused in thee such a disrelish for insipid, lifeless, outward, unsubstantial forms. Continue to hunger and thirst after it, and it alone, and in due season thou wilt be fed. Be content, yea, glad to be preserved one of the babes in Christ, who are nourished by the milk of the Word; and not one of the wise and prudent of this world, from whom the gospel of life and salvation is impenetrably hid. . . . . .

"M. W. shines in her gift: our dear M. G. in her line, appears clothed with the spirit of the gospel; dear S. W.'s little effusions are very acceptable: R. G., I hope, well concerned. So we are getting on as well as we can, cautious and fearful, that so we may do no hurt.

"R. S."

R. S. to his Wife.

"Lurgan, 19*th of Fourth Month*, 1791.

. . . . . "The good and gracious Master would favour and overshadow with his goodness; but vain, vain man, letting in another power to rule and sway, the rain from heaven falls unprofitably, as it were, on the troubled sea. However, in this we have satisfaction, that we have laboured plainly, honestly, tenderly, respectfully, and firmly, both publicly and privately, in order to bring into the unity and harmony, and to defeat the enemy's designs; but I fear little is effected, besides bearing our testimony against that which is wrong, and lifting up the standard of peace and concord. The Lord grant that the princes among the people may flock to it! Then I believe religion would flourish in this flourishing province. Thou mayst think, my dear love, from this description, that we have had a troublesome time of it. Meekness of wisdom was the word, and I hope it was in a good degree kept to; but though Moses was the meekest of men, he was also an undaunted warrior, and fought with ardour, to get the enemy of the true seed cast out of the land. . . . . .

"The Monthly Meeting proved a favoured, owning, bowing season. . . . . .

"R. S."

From the Same to the Same.

"London, 12*th of Fifth Month*, 1791.

. . . . . "Last afternoon I attended another sitting of the Committee on the Queries. It is a very difficult job to get on with; there is so much critical accuracy about choice of words. I had to rub up my old Greek, and to give my interpretation of a word, in the original language of the New Testament. However, I felt the Power, which gathered us to be a people, near, as they were framing and fashioning patterns for the discipline of the church; and I bowed in humility and thankfulness to the Power, and travailed for a blessing on the endeavours used for the preservation and strengthening of that which yet remains of glory and excellence amongst us. My cry also was, and is, for wisdom, that I may be instructed to behave myself aright in the house of God; and if I meddle at all, that it may be with clean hands and a wise heart. There is too much of the mere natural and superficial amongst us: there is want of going deeper down than many do. These things, the propagation and promotion of *vital christianity*, are solemn, awful, and ponderous.

Who is sufficient for them ? Not the wise and learned in the wisdom of this world, not the rich and great in earthly possessions and rank, not the prudent and crafty in human policy ; but those whose sufficiency is of and from the Lord Almighty, who have no confidence in that part of themselves which appertains to the flesh,—who are as willing to be nothing as any thing, and who seek not themselves nor their own honour, but the honour which cometh from God only : and such, I am persuaded, are still mercifully preserved. . . . . It is not in the power of our nature to acquire the knowledge of the Truth, it is not in us to retain it in our experience ; but we may very easily and readily, as in a moment, dissipate, squander it away, and lose it for ever. Yea, while we preach to others, while we handle the law and support the testimony, we may, without watchfulness and religious fear, become cast away from Divine favour, and die to any sensations of good, or capacity to do good. So let us fear as well as love, and be sure to take heed to ourselves first, then to the flock, the sheep, and lambs of Christ, if indeed we feel that we are appointed by the chief Shepherd to take any oversight thereof.

"R. S."

R. S. to his Son.

"London, 18*th of Fifth Month*, 1791.

. . . . . "Alterations, changes, dismemberments, &c., will fall out in families. May we each seek to get settled on that which is unchangeable ; that, in whatsoever proportion, prosperity and adversity, things pleasant and disagreeable, be mingled in the cup of life, we may take it patiently and resignedly at the Lord's hand. So will it be a cup of blessings to us : we shall be strengthened with effectual help, and take courage to proceed to the end of our journey ; where the great *plus ultra* will open upon us, where is no mixture, no sorrow, sighing, nor sickness, but joy everlasting upon the heads of the faithful, devoted, humble followers, of our Lord and Saviour Jesus Christ. . . . . The close of the business last evening was the reading of the testimonies concerning our late beloved Sarah Robert Grubb. It was a very solemn time. Joseph Gurney Bevan read audibly and feelingly : Lewis Majolier stood by, and looked on the writing as the other read, that he might the better collect the sense of a language in which he was but little versed. When J. G. B. had finished reading, L. M. asked permission to add his *verbal* testimony, which he did in a few sentences, very explicitly, properly, and feelingly. J. G. B. interpreted for him, sentence after

sentence, as the other spoke, in a very clear, intelligible manner. The solemnity was great, the audience was very large, and, I believe, much pleased, and I hope edified, by the whole transaction. For my part I was favoured to feel deeply, and to mourn, as I would wish, the church's loss. So much for that bright star, now set for ever to this lower world.

"R. S."

R. S. TO HIS DAUGHTER G———.

"Colebrook Dale, *4th of Sixth Month*, 1791.

"MY DEAR MARGARET,

"Believing it will be acceptable to thee to hear from me, I take up the pen at the house of our friend Richard Reynolds, and have, through the continued kindness of merciful Providence, to inform thee that I am in good health, enjoying the converse of friends, whom I feel near to my heart, and to whose hearts I have abundant reason to think I am nearly united. Deborah Darby is indeed wanting, to consummate our social felicity; but I believe she is rightly employed about her Master's business, from which, neither the partiality of special friendship, nor maternal tenderness for her children, who are here during school-vacation, have attractions sufficient to draw her. She and R. Y. are on their way from Yearly Meeting, visiting meetings, families, &c.,—they are not likely to arrive here during our stay. The Yearly Meeting was large, and, I hope, solemn. I hope also that it was renewedly felt and experienced, that, notwithstanding lamentable declension and dimness may be acknowledged, our religious Society is still owned a chosen people, among whom the lively oracles are deposited, the gifts and graces of the Spirit are bestowed, and the principles of pure and genuine Christianity are professed.

"Much time had been previously employed, and during intervals continued to be employed, about modelling new sets of queries: this furnished ample scope for argumentation, &c. For my part, through the most merciful and gracious condescension of the Lord Almighty, if in humble reverence I may so presume to say, I was satisfied, having divers times got down to my own hole in the rock, the secret place of the stairs assigned me. In that *domicilium*, that little mansion, I am not only content, but thankful to dwell. May but the hand of Omnipotence preserve me there! for even there the enemy will endeavour to make an entrance, and defile, and defeat, and destroy if he can; for that is the work of his cruelty and malice.

"I doubt not that our beloved E. Pim would communicate to thee some intelligence respecting the women's Yearly Meeting, &c., which her valuable sister G. would send her. This dear sister grows, I hope, in a capacity for religious service, and in the qualifications of a mother in Israel. May they both *grow together in the Lord:* so will their labour and their example be of singular use in their day, and infinite and glorious will be their recompense of reward. . . . .

"James Lecky, Anna Taverner, and I, set out from Worcester yesterday, and arrived in the evening at this highly-favoured spot, where we are most kindly and cordially entertained. I expect we shall stay for the meeting here to-morrow, and next day set off for Manchester, in order to pay a visit to dear Sarah Taylor, who, we understand, appears to be near launching out of time, into, no doubt, a blissful eternity. If we can receive her last blessing, it may, perhaps, help us on our way. . . . . .

"And now, my beloved Margaret, having given thee, historical and all, as it occurred, I must draw to a conclusion. Thou knowest that thou art exceedingly near and dear to me, and that thy poor father's chief joy is to see, to be sensible, that the children of the elect lady walk in the Truth. Thou hast received a heavenly gift, let it be of whatever denomination it may. What matters the name of it? Attend upon it, prize it: it is the wisdom which is more precious than rubies. Exercise it when the great Master bids; when he cometh, calleth for thee, singles thee out, and puts thee forth in any little service. This is the way for the waters of this life's afflictions to be changed into the wine of the kingdom, and for the sorrows and perplexities of this world to be turned into heavenly joy. Nothing short of hearkening and obeying will do; but diligently hearkening, and faithfully obeying, will do—will do *all* for thee, and more than thou canst ask or think.

"Farewell, my dearly beloved child. Remember me affectionately to thy worthy husband, sweet children, all relations and friends. I *must* particularize my dear E. P.

"R. S."

R. S. to Anne Shannon and Elizabeth Penrose.

"Ballitore, 22*nd of Seventh Month*, 1791.

"My dear Cousins,

"Understanding that ye were both together, and an opportunity offering to Mountmellick, I embrace it to salute you, with mine and my wife's dear love, a threefold cord which I trust will not be quickly

broken, as it is entwisted with natural kindred, social friendship, and spiritual union. We rejoice, my dear cousins, in that we are persuaded that our common, most gracious Benefactor hath taken you up, even when as exposed infants, hath reared you, and led you, and fed you until this hour: so that instead of being immersed in obscure darkness and pollution, your lights shine round about you; instead of being cause of sorrow and shame to your near connexions, we extract satisfaction and delight from our relation to you; instead of forfeiting your privileges with respect to [our] religious Society, or being branded with censure by it, ye have been preserved in the precious unity of the body, and are looked up to as the hopes of ornament, and help in the church. Now what will ye render, my beloved children, in return for all these benefits? Why, give up your all, body, soul, and spirit, as a whole burnt-offering, with unreserved dedication. There are too many partial sacrifices. Remember ye what our Lord said to the rich young man, 'If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven, and come and follow me.' And I believe, my dear cousins, that it is your sincere desire that ye may be enabled and qualified so to do. I believe your eyes have been mercifully opened to see a glimpse of the transcendent beauty and excellence, which is in the Truth, may the cares and disquietudes of this life never be permitted to close or dim them, nor the stealing torpor of indifference and lukewarmness cause them to sleep the sleep of death! But use all diligence to stir up the gift which is in you, for saith the apostle, 'God hath not given us the spirit of fear, but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, but be thou partaker of the afflictions of the gospel, according to the power of God.' . . . . . .

I returned, 18th inst., from an excursion to Wicklow and the county of Wexford, and had cause of satisfaction in my progress. I think it is a choice thing to get into a good service. The great and good Master keeps a noble house, and a plentiful table, no honest, faithful, diligent servant of his, will want meat in due season; he feeds and clothes, and supplies with every necessary, he also instructs and gives skill to his servants how to behave themselves in his house, that there may be no disorder nor confusion, no clashing nor mistaking, but good order and harmonious labour. . . . . .

"I am, my dear cousins, very affectionately yours,

"R. S."

R. S. TO HIS DAUGHTER G———.

"Ballitore, 23*rd of Eighth Month*, 1791.

. . . . . "Who is exempt from trials and temptations? This life is the field of battle, and our most dangerous enemies are those of our own house. May the lamp of God, in the temple of our hearts, be kept still renewed and replenished with heavenly oil, that we may have a clear sight of what is doing within us, lest we should think otherwise of ourselves than we really are. Purity of heart is a main qualification for any service in the church of Christ; let us then use all diligence to obtain and retain this precious state. 'Blessed are the pure in heart, for they shall see God.' They shall clearly discern the things which belong to his kingdom; and when they speak of them, it will be of what they have seen with their spiritual eyes, and what they have 'looked upon;' what has been brought by the Holy Spirit before their internal view, as an object of contemplation for themselves, and a subject which they are authorized to handle with clean hands, and with hallowed lips to communicate to others. Thy effusions in this line, my dear M., according to the best of my apprehension, are thus sanctified and commissioned. I have had near unity with them, and I would have thee, my dear child, to 'thank God,' that it has been his good pleasure thus to honour thee with his commands; and I wish thee also to 'take courage,' and proceed in the exercise of thy gift. Let thine heart keep the commandments of wisdom, and the law of the Spirit; 'for length of days, and long life, and peace, shall they add to thee.'

"Farewell, my dear child: I am thankful that I am thy affectionate father,

"R. S."

R. S. TO MARY WATSON.

"Ballitore, 31*st of Eighth Month*, 1791.

"MY DEAR FRIEND,

. . . . . "It is not always that communications between intimate and feeling friends can be upon religious subjects; the key of that treasury is in better hands than of any mortal, but we may support an intercourse in another line, if not to edification, yet to gratification. I am sensible that as long as I have a family, I cannot want a subject interesting and grateful to thee, and I am persuaded that thou dost justice to my friendship in forming a similar judgment of my attachment to thee and thine. . . . . S. is at home

with us, an excellent example of industry, quietness, humility, and unaffected simplicity. The fountain of her heart, I trust, is in a good degree made pure, so that what issues from thence has the savour of life, she is not very frequent in her gospel effusions, but sometimes appears in that line, always I believe acceptably to others, but I believe is hard set to please herself; this, I apprehend, (from my own little feeling experience,) is no uncommon case. It is probably in the wise economy of the great and good Master that flesh may be kept from glorifying; doubting, and diffidence, and fear of being wrong has also its use with the creature, that there may be a being inured to a steady, patient, watching and waiting, and trying and examining what rises in the mind, and so there may be a becoming learned in spirit and skilful to make a difference. For, as in other schools, so in the school of Christ, learning is attained by degrees, and by frequent application and repetition, and in this school there is often occasion for mistakes to be amended, faults corrected, and scholars to be not only instructed, but reproved, and even sometimes punished. There is also occasion for observation, use and long practice, to promote a growth in religious understanding, and to give a happy facility of communicating such knowledge to others. Mayst thou, my beloved friend, be encouraged to prosecute thy studies in this school, and patiently and docibly go through the course allotted thee, that so every great and gracious design of Infinite Wisdom respecting thee may be fulfilled, the church may have the full benefit of those services for which thou hast by a long train of sufferings been preparing, and thy own soul the full recompense of reward! This is my earnest wish for thee, and in this and every sentiment of true affection for thee, my wife heartily joins. . . . . .

"Farewell, my dear friend,

"R. S."

R. S. to Richard Reynolds.

"Ballitore, *4th of Ninth Month*, 1791.

"Richard Reynolds, dear Friend,

. . . . . "I have just been re-perusing thy last kind letter with renewed satisfaction, and wish to be preserved in such a lowly, humble state, as to preserve the unity and much valued amity of such friends. Indeed much depends on being preserved in this state, so characteristic of the Great Master. A departure from it has proved the ruin of thousands; and by how much more useful and conspicuous any become in the church, by so much more con-

spicuous should this spirit appear in them. This spirit if kept to, will work wonders. It is the well-watered, well-dug, and well-cultivated soil, in which the Christian virtues grow and flourish. Alas, for many in our poor Society! They have chosen the barren mountains, a dry and parched soil, or their roots have struck into a hard and stiff clay, and they bear neither leaves nor fruit. But the great Husbandman is not unmindful of His plantation, He is sending skilful labourers into it, and not only so, but by His own immediate power, He has reached divers, arrested them in their retrograde, wayward course, and brought them into the way everlasting. So that, according to my sense, there is encouragement for the faithful devoted servants to persevere, doing each his own business and that part of the general labour which is assigned him. Some particulars may be sent on particular expeditions and services, but the discipline of the church is a general field of labour, in which no living member is exempt from a share. For my part, ever since I became in some measure acquainted with the Truth, and mercifully arrived at some settlement in it, my relative duties in [our] religious Society, the share of the support of discipline, which I apprehended fell to my lot, has been among the capital weights and burdens, and exercises, and distresses of my life. As our inward frames differ one from another, so these things are harder to some dispositions than others, they have been particularly so to me; so that I could say with Job, 'The things that my soul refused to touch, are as my sorrowful meat.' But I have lived to see a termination to many of these conflicts; I have lived to see captivity led captive, rebellious children become loyal subjects, and the opposers of Truth triumphantly bearing its standard in the sight of its enemies, their former associates. Many unfaithful professors also, whom neither gentle expostulations could win, nor repeated warnings intimidate, have been summoned before another tribunal, to receive their final sentence and everlasting retribution, according as their works have been. O that such as now trouble the church may awake in time to a proper sense of their state, ere it be too late, while the day of visitation lasts, and a place of repentance is yet to be found; for by reason of frequent resistance, there may be a cessation of the strivings of grace, and the poor creature left to itself, in the hour of bitter distress, may ask and ask in vain, when he from within shall answer and say, 'Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee.' . . . . . .

"I am, my dear friend, sincerely thine,

"R. S."

R. S. TO HIS DAUGHTER G———

"Ballitore, 22*nd of Eleventh Month*, 1791.

"MY BELOVED MARGARET,

"I was favoured with thy very acceptable letter, and join thee in gratitude for your getting so bravely home, and finding all so well. Numberless are the favours, known and unknown, which we are made partakers of, by the gracious interposition and ordering of our bountiful Creator and Preserver. May they all conspire to raise in us desires to serve him according to his will, and may we manifest our gratitude by our filial obedience. . . . . .

"I gratefully and greatly admire at my enjoying so considerable a share of health. Several of us attended our meetings for discipline at Carlow, the 18th inst. A. T. was with us, exercising her gift in public, and completing what remained of her visit to families there, which she has now performed throughout our Monthly Meeting. . . . . Well, I do love to see business, the Lord's business, going forward, and the youth stepping into their lots, lively, experimental witnesses of the power of an endless life ; fresh, feeling, and full of good matter ; loving their good Master, and willing to give that proof of it which he peculiarly required, that is, to feed his lambs and his sheep. A little longer time, and we are numbered to the silent grave, in common with all the generations which have been before us. Let us then, while we *are* here, seek for help to do our duty acceptably in the sight of our great judge ; that so, at the awful day of decision, our spirits, disrobed of this mortal clothing, may hear the blessed sentence with unspeakable joy, and be mercifully separated to eternal felicity. . . . . .

"R. S."

R. S. TO HIS WIFE.

"Mountmellick, 29*th of Eleventh Month*, 1791.

. . . . . "I know not how it may continue with me, but I have hitherto felt more of the baptizing power of Truth, I think, in this visit, than I have usually experienced on like occasions. I do not mean that I have found any increase of religious capacity to move in service, but my spirit has been engaged in deep travail for the sake of the cause of Christ. Indeed this seems the business allotted me : a silent travail and wrestling of spirit for my own preservation, and for the return and restoration of our church, which seems in danger of going back into the wilderness, out of which she came, in

former days, leaning upon her Beloved. It is painful indeed to see that there are so few, in most places, qualified to answer the necessary calls and duties in [our] religious Society; but, I trust, a number of the rising generation, being sensible that these things are so, will be stirred up with a noble emulation and godly zeal, for the promotion of this blessed cause; in which they will have peace and the favour of their great Creator, which is far beyond all that this world can afford.

"R. S."

R. S. TO HIS SON.

"*Twelfth Month*, 1791.

. . . . . "It is marvellous how dear Anna Taverner holds out in the depth of winter: encompassed with bodily weakness and infirmities, she struggles to get forward in the work pointed out to her, thinking it, no doubt, her crown and high honour to be employed in advocating the cause of Christianity; the most great and glorious which ever existed, or will ever exist among men. There is much difference of sentiment, much conflict and contention among men, respecting civil government; but few understand any thing about the government of Christ. His loyal subjects are very few: very few qualified to espouse and promote his government, though it is under his government alone that men can be safe, comfortable, and happy. I wish the youth in our religious Society would lay these things to heart, in a general way, and that such of them that know and feel that those things are so, would not reason with flesh and blood, nor be disobedient to the heavenly vision, nor tarry behind the prophet, nor leave him; but go with him, in his successive progress, to Bethel, to Jericho, and to Jordan, where, having rent their own clothes in pieces, and occupied the mantle of the prophet, (the covering of the Spirit, the gift, the qualification for service,) calling on the Lord God of Elijah, they would know a dividing of the waters, and a passing over into the several lots and portions of labour. This is honour indeed, and worthy of the pursuit of immortal spirits. . . . . .

"The elders, the trained servants, the baptized, baptizing ministers, are gone and going off the stage: 'Your fathers, where are they? and the prophets, do they live for ever?'

"R. S."

R. S. TO HIS DAUGHTER SARAH.

[*Then attending S. Neale.*]

"Ballitore, 28*th of First Month*, 1792.

. . . . . "We are much concerned that thou hast no more favourable account to give us of our beloved Samuel Neale, whose indisposition, and that of his dear wife, is deeply affecting to us. His particular, kind, and frequent remembrance of me, is grateful to my heart, which salutes him in affectionate sympathy, and earnestly desires that he may be supported every way, under the pressure of the present pungent affliction, and that my dear friend, his faithful wife, may experience like effectual help. . . . . .

"If we really, truly, and sincerely love the Master, let us willingly give that testimony of it, which he himself requires; let us be willing to feed his lambs and his sheep. There is nothing like obedience, it is even preferred to sacrifice, which itself is highly excellent. Obedience makes the Almighty our friend, as Abraham was called God's friend: obedience causes peace and tranquillity at home, without which life is insipid, unpleasant, if not miserable. So, my dear S. continue to be a good, obedient child, that I may continue to be a glad and grateful father.

"R. S."

FROM THE SAME TO THE SAME.

"Ballitore, 16*th of Second Month*, 1792.

. . . . . "Whatever symptoms may attend our dear friend's bodily disorder, the symptoms which thou reportest attending his mind, are salutary and comfortable. It is a fine thing for him now, that in the time of his health and strength, and active life, he considered the poor, (the poor church,) and was willing to spend and be spent, that she might be enriched. 'Blessed,' says the royal Psalmist, 'is he that considereth the poor; the Lord will deliver him in time of trouble: the Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness.' Present us all to him, as a family that loves and respects him sincerely, and wishes, if it be the Divine will, that he may yet be restored to his numerous friends, and fill up his measure of service on earth, that so he may obtain the full fruition of reward in heaven. He is seldom out of our waking thoughts, and the best desires which we are capable of, are fervent on his behalf, not doubting but that, whatever way

Infinite Wisdom shall be pleased to dispose, it will be well, everlastingly well with him.

"R. S."

FROM THE SAME TO THE SAME.

"Ballitore, *29th of Second Month*, 1792.

"MY DEAR CHILD,

"Last evening we received the sorrowful tidings of the decisive event, for which thy last had prepared us. . . . . Present thy mother and me, and all ours, as one joint family, which unites in cordial love to, and affectionate sympathy with, our dear afflicted friend, Sarah Neale. I feel, I think, that she is supernaturally, effectually, supported in spirit, under this great trial, and that she can and does bless the Hand which gave and takes away. See, my dear S., and learn confirmedly by her example, how happy a circumstance it is to have been enabled to take the yoke of Christ upon the neck in the early part of life; how such, in time of trouble, and when old age and infirmities increase, have an asylum, a sanctuary to flee to, wherein they find protection and safety!

"R. S."

R. S. TO RICHARD REYNOLDS.

"DEAR FRIEND,

"I doubt not but that our beloved sister, D. Darby, acknowledged for me the receipt of thy acceptable letter; it conveyed the sorrowful intelligence of the removal of our mutual dear friend, Mary Merryweather, and this goes charged with an account of the translation of another precious servant, from works to rewards. Our well esteemed friend and brother, Samuel Neale, had of late years been rather on the decline as to his health, and these last three or four months grew much worse, was seized with a mortification in his foot, and notwithstanding all the medical skill and labour bestowed, departed this transitory life 27th ult. His head had been much confused, and his thoughts deranged by the opiates which it was judged proper to administer to him, but, at intervals of recollection and clear understanding, he put forth the evident, sweet and savoury fruits of a sound mind,—of a mind supported by Divine, effectual help, which enabled and authorized him feelingly to express his triumph over death, hell, and the grave. His travels in all parts of the world, where our religious Society was settled, at one time or other of his life, caused him to be very generally known; and the sweetness, live-

liness, and tenderness which accompanied his gospel labours, made him to be very generally loved; so that it may be said of this Samuel also, 'He died and all Israel lamented him.' My youngest child, Sarah, had for a long time been attached to him with filial affection, and when she heard of his dangerous state, posted to him, with our free consent; she was much gratified by an assiduous attendance on her honoured friend for several weeks, and was present with him, to her comfort, at the final close. 'Thus the righteous perisheth,' but I hope it cannot be said, that 'no man layeth it to heart.' I trust these dispensations to the church, ordered in Infinite Wisdom, are laid to heart by many of our youth especially, and that there will be a succession of fishers, and fowlers, and hunters, who will diligently seek after and preserve alive the precious prey of the souls of men. . . . . .

I observe when thou favouredest me with thy last, thou wast on the eve of a journey, I hope it proved prosperous, that peace was the effect, and peace the reward. I am glad when I hear of thy excursions in the service of Truth, such exercise strengthens the spiritual constitution, and the example of those whom Providence has been pleased not only to endow, but to bless, with even this world's affluence, hath a powerful influence; of how much greater weight and use must it be then when spiritual gifts are added to temporal loans? Bear with me, dear friend, and do not refuse the word of approbation and encouragement, when it comes rightly to thee, or at least from a well-meaning spring, trouble and discouragement are plentiful enough. You rich men are really to be pitied, and demand the cordial sympathy of your friends. I am thankful that there are a few of you, who bid fair for escaping the woe and entering the kingdom, though it may be through great tribulations and afflictions of divers kinds. It is but holding out a little longer, and the scene of probation and conflict will be over with us all, then our spirits shall centre in the mansions prepared for them, but our example and precedent may operate long after our existence here, as is said, 'He being dead yet speaketh.' May the cause therefore of Truth and its precious testimonies ever be dearer and nearer to us than any other consideration, and let us like faithful Abraham (the friend of God) in our heart and will, sacrifice every mutual feeling and affection to that allegiance, which we owe to the supreme command, and good pleasure of our great Creator, manifested to us by the Spirit of his Son. This appears to me, the most likely means to draw down the favour and friendship of Heaven upon us, and to procure and preserve to us in a better and happier state that which

we have, under a sense of duty, offered in our hearts, a sacrifice to the Lord.

"I am, dear friend, with true regard and esteem,

"Very affectionately thine,

"R. S."

From R. S. to his Daughter Sarah.

"Ballitore, 12*th of Third Month*, 1792.

. . . . . "I would not have thee be too concise, nor get a habit of concealing and suppressing, under an apprehension that thy communications are little worth. There is danger on that head; though, as it grows out of the stock of humility, it may be said to be erring on the *right* side, not on the *left*. But I would have my beloved S., err on no side, but keep in the *middle* way, out of all extremes. 'I [wisdom] lead in the way of righteousness, in the *midst* of the paths of judgment.' . . . . . It is a certain truth, that when any are engaged in the Lord's business, and see the pointings of his hand to particular service, much trouble would often be saved by simply making use of the opportunity put into the hand, and not deferring, procrastinating, and reasoning, till the vision fadeth, the understanding becomes clouded, and the strength and spiritual animation is gone. . . . . .

"R. S."

R. S. to John Thorpe.

"Ballitore, 3*rd of Fourth Month*, 1792.

"It is now about a year since I was favoured with thy very acceptable and instructive letter; since which I have had the pleasure of personal conversation with thee. The sentiments expressed in thy letter, very much accord with my own, and confirm my experience, so that it seems needless to dwell upon them. Indeed, as in conversation, so in thus writing, the fresh, unpremeditated, rising, subject, with the fresh life upon it, is only truly pleasing and edifying.

"By this time you have felt the loss of your honoured mother, beloved sister, and faithful friend, Sarah Taylor. Such a loss is not immediately known to its full extent. But I think these dispensations are peculiarly useful, they tend to make the surviving, rightly-concerned, gifted individuals, still more sensible of their weakness and insufficiency, being thus stripped of, as it were, collateral strength; they cause such, under this sense, more importunately to crave Divine help, trembling for the ark of the testimony, lest in *their* time, and whilst committed to *their* care, it should fall into the

hands of the enemy. So dwelling here, a growth and increase are, in due time, witnessed, the little ones are made as Davids, and the Davids as the angel of the Divine presence, ministering joy and gladness, and kindling those sacrifices which the Lord never did nor ever will despise. Of what great importance then is it, my beloved friend, that you, who have received gifts, should not only go down deep, but *dwell* deep; and, seeing the works and wonders of the Lord therein, bring up your stones of memorial from thence. A sound and living ministry is of unspeakable benefit to the church. The Almighty can do all things by his own immediate power; but it is his pleasure to make use of the instrumentality of men and women, in gathering and preserving the Christian church. Even the Head of it desired his immediate followers to pray the Lord of the harvest, that he would send forth labourers into his harvest.

"I fear some too lightly estimate their own qualifications for religious services, and so fall back in their ranks, and weaken the general Cause; and I fear that sometimes some of our elders, through an excess of caution, lest they should lift up too much, have been deficient in cherishing as they ought, and encouraging the 'babes and sucklings,' out of whose mouth is to be perfected praise. Therefore there is a necessity to wait, to be endued with that wisdom which is profitable to direct, that so the understanding of the inward man may be properly illuminated; and to have the spiritual senses of the inward man quickened and exercised, that so the understanding may rightly judge of spiritual things.

"We too have suffered a general loss, in the removal of our friend and brother, Samuel Neale. He was a man of a free, open, generous, candid spirit—of considerable property in the world. He was a visited and called instrument, a chosen vessel, a brand plucked out of the fire. He was a baptized and baptizing minister of the gospel, who spent and was spent in his Master's service. In the active part of his life he travelled on the evangelical errand, in all parts of the world, where Friends were then settled. For some years last past he grew more infirm, and disabled by bodily disorders; but his love to the precious Truth, and his desire to promote the saving knowledge of it, was such, that he still struggled to get out, even among his distant friends. In the last excursion of the sort which he made, I was with him, and several other Friends. It was in consequence of an appointment of our Half-Year's Meeting, in which he was free to join. I did not expect his long surviving that service, and marked the patience, meekness, humility, and tenderness of his spirit, very much to my satisfaction. To my satisfaction,

also, I was a witness to the stream of gospel life in which he ministered; that life in which at the first 'he spake trembling, and exalted himself in Israel;' that life in a remarkable manner accompanied his effusions through the course of his religious movements, for above forty years, and evidently crowned his religious labours. As he was an early and intimate friend of mine, I cannot but feelingly, though resignedly, mourn his loss.

"R. S."

R. S. to Mary Dudley.

"Ballitore, 10*th of Fourth Month*, 1792.

"My beloved Friend,

. . . . . "It was exceeding kind of thee to give me so copious a history and so minute a detail of your journey, wherein I doubt not but ye would confirmedly learn the sound sense and significance of the aphorism, 'use strength and have strength.' Ye would renewedly experience, that to follow the little glimmering of light, and whatsoever the hand findeth to do, to do it with the present might—though *that might* might be as weakness, ye would feel that this was the way to grow from strength to strength, in capacity for religious service. I am glad to have thee and our dear E. P. paired together by the great Master, who at the first sent his disciples, 'two and two before his face into every city and place whither he himself would come.' He knows human weakness and the infirmities, both of flesh and of spirit, that 'two are better than one;' and that these two being united to him, the 'three-fold cord is not quickly broken.' It is a happy circumstance, when matters are so ordered, for one little fly mars the precious ointment, one gathering (collecting, accumulating) gourds from a wild vine, and shredding into the pot, spoils the mess for the sons of the prophets. I hope the support and supplies administered during your engagement in the service, as well as the comfortable serenity since experienced, will encourage you both to proceed, and quietly and devotedly step into the field of labour when it is pointed out by the Great Shepherd, and the door is opened to enter in. There has, I am afraid, been too much of an inactive, indolent spirit, growing and spreading over the minds of some, who had received gifts, to the hurt and wrong of the Cause, the great, important Cause of Christianity, and to their own irremediable wounding, and irretrievable loss. May the harms of others strike a terror into those who are yet mercifully preserved alive, though in humility, diffidence, and godly fear. . . . . .

Time brings forward the solemnities of our great national assemblies in this and the neighbouring land, and some of us may probably meet in consequence. May our spirits be rightly seasoned and qualified, so as that we may fill up our several departments with acceptance. David was well aware of the necessity of being cleansed, as a preparation for acceptable offering, when he said, 'I will wash mine hands in innocency: so will I compass thine altar, O Lord. That I may publish with the voice of thanksgiving, and tell of thy wondrous works.'

"Thou well knowest, my dear friend, that crosses, disappointments, and afflictions, are necessary and salutary for us, that bitters are as suitable as sweets to be mingled in the cup, and the rod as well as the staff, is administered to comfort, that is to strengthen the mind. Well, go on then, beloved friend, doing the will of thy Father which is in heaven, and having been, in unutterable love and condescending mercy, called out of the world, its corrupt ways, and false worships, proclaim to the world what thou hast heard and seen, and felt and known of the religion, the reign and government of Christ. As too many of the bidden guests, the natural branches of the family, make excuses and will not come to the Lord's supper, by the precious prevalence and holy energy of living gospel ministry compel them to come in; not only the poor, the maimed, the halt, and the blind, who dwell unnoticed and obscure, as in the streets and lanes of a populous city, and who may be more readily persuaded and brought in: but those that are in the highways, the profession of the religion by law established, hedged about and defended by human policy and human force, for the gracious purpose of the universal Father of mankind is, that his house shall be filled: O may the subsequent determination be mercifully revoked or avoided, 'For I say unto you, that none of those men which were bidden, shall taste of my supper.' We all join in affectionate salutation to thee and thy husband, and in good wishes for all belonging to you. I often secretly salute thee with sympathy and brotherly love, in which I now bid thee farewell.

"R. S."

R. S. to his Daughter Sarah.

"Colebrook Dale, 12*th of Fifth Month*, 1792.

. . . . . "It looks as if we should stay here to-day and to-morrow, as none of our company, beside myself, have been here before; and this is a princely seat of hospitality, from which, and

the curiosities of which, I am loath to hurry my companions away. . . . . I trust I am in degree sensible who it is that has turned the hearts of this people towards me, and who has also given me this sensibility and sensation of humble gratitude: and there is not a doubt, my dear S., but that if we be graciously preserved in the way of our duty, we shall have as much room as will be good for us in the hearts of our fellow-creatures. It is said, I think, that when a man's ways please the Lord, he maketh even his *enemies* to be at peace with him. How closely then must the sweet union of friends be rivetted in such a case! May our ways, my dear child, be so directed, as more and more to please the Lord; then I am sure it will be happy for us, our increase will be unto holiness, and the end everlasting life. . . . . .

" Christ washed the feet of his disciples, previously to the command that they should wash the feet of one another. How remarkably *cleanness* was insisted on, and prescribed under the Jewish dispensation, and how absolutely necessary it is in these gospel times, it is necessary not only for beauty but for strength: men of clean hands shall wax stronger and stronger. I have done what I could for you, my dear children, by way of worldly provision. If I had been more of one of this world's children, probably I should have done more for you in that way. I have done what I could, and I trust, if you look and lean aright, He that was mercifully pleased to care and provide for me, who (in my estimation) am more unworthy, will not fail to care and provide for you, every manner of way. Love, and aid, and cherish your dear mother, as you have done. . . . . .

" Farewell, my precious S.; thy simplicity, faithfulness, and obedience, will, I hope, ever unite thee to my heart, which earnestly desires (and desires nothing more for you all than) that you may walk in the fear and wisdom of our great Creator.

" R. S."

R. S. to his Daughter Leadbeater.

" London, 19*th of Fifth Month*, 1792.*

Dies quem semper acerbum habebo.

. . . . . " The cordial welcome I received from my very kind friend ——, was particularly grateful to me, and the kindness and attention of his wife are renewedly imprinted on my heart. Their children too, their children are like Friends' children, love the

* The day on which R. S., lost his first wife.

society of Friends, and are settled in the habits in which they have been brought up; habits of humility, reverence for the laws and ordinances established among us, and love and respect for good men. They are brought up as wise children, who make glad fathers and mothers. . . . . .

"When the mind is relieved and strengthened by supernatural aid, there is a submissive, patient acquiescence with the Divine will,—a belief that all that the Lord doth is right, and a humble, stedfast hope, that having been graciously pleased, in condescending goodness, to love his own (his called, visited, chosen, preserved children) in the early, inexperienced part of life, and having manifested his providential care, support, and supplies throughout their journey, he will love them to the end. So I hope thy dear mother, my precious help-mate, will not be suffered to sink below measure; but rely on, and feel underneath, the everlasting arm of sure help. You will, I doubt not, continue to take all necessary, assiduous, affectionate care of her; and her prospect, whether she looks backward or forward, as to herself, seems, in my estimation, bright and clear: so to all-wise and all-merciful Providence, I commit and commend you all.

"R. S."

R. S to L. S.

"London, 29*th of Fifth Month*, 1792.

. . . . . "I am a very poor creature, my dear Lydia, and stand much in need of guidance and assistance. I have hitherto been wonderfully helped, and indeed, at times, admire at the coincidence of circumstances which favour me; so that I get through one thing and another, which I want to have effected. So that, as I advance in old age, I am confirmed in the sentiment, that if we be but humble, diligent, and circumspect, looking and leaning to Almighty help, and witnessing these lustrations and ablutions, which are necessary to be experienced (and often too) in our mixed state, we shall be preserved, and *do well.*

"R. S."

R. S. to his Daughter G———.

"Ballitore, 9*th of Eighth Month*, 1792.

. . . . . "We should be pleased with intelligence concerning E. H., M. D., and E. P. a precious triumvirate, gone on a high embassy. It is comfortable to find that the Great Master is thus

sending messenger after messenger, on his holy errands ; and that, notwithstanding our lapsed state, so many are found worthy to be honoured with a commission from the Great King, and willing to take as it were their lives in their hands, and run to and fro', that the saving knowledge of God and Christ may be increased in the earth. . . . . .

"R. S."

Withdrawn from the busier scenes of life, while their sun descended brightly, Richard and Elizabeth Shackleton were solicitous, not only for the welfare of their own family, and the Society to which they belonged, but for the race of mankind. When R. S. returned home from journeys taken from motives of duty, he returned with a thankful and cheerful heart, although sometimes in tears—tears springing from grateful sensations ; for he enjoyed all his comforts of every kind, desiring nothing but what was allowable, and with pious resignation submitted to the bereavements, which his susceptible nature poignantly felt. He was indeed greatly favoured in domestic and social life ; and his own company and conversation, while it increased the happiness of all around him, by that means also increased his own. He delighted and instructed his associates, because he was humble and condescending : the gentleman, the scholar, and the Christian, were united in his character ; it was also marked with a simplicity which derogated nothing from the dignity that pure and undefiled religion confers. It was not in the circles of his distant friends or acquaintance, that this good man appeared to most advantage. It was by his own fire-side, that his sweetness of temper and his unaffected piety beamed brightest. His excellent wife was the constant object of his care and affection ; his children also were his companions and his confidants. He showed them most of the letters which he wrote and received, and expected like openness from them. This gave him opportunity to correct their style and their hand-writing, &c. ; and also to judge of the characters of their correspondents, and to encourage or discourage the friendships they seemed likely to form. He disapproved the manner that some young persons got into of handling religious subjects, with which their general conduct bespoke them to be little acquainted ; for though a nursing father to what was good, he desired not to have this theme introduced without a deep sense of its awfulness. He often read to his female audience while they sat at work ; and the subjects he chose were likely to "form the manners, and to mend the heart." Though religious writings, being preferred by him, were

frequently introduced, they were not forced upon his young hearers: historical events, and good moral poetry, diversified this entertainment. He often called to see his neighbours, and his son's house was a second home, where he loved and was beloved, and where he found his first paternal feelings revived, while his little grandchildren flocked about him, "and climb'd his knees, the envied kiss to share." Oh the cheerfulness of a pure mind! What innocent delight does it extract from every pleasant circumstance. Whether granted to the happy possessor of such a spirit or to others, it can appropriate all to its own enjoyment!

Though an almost imperceptible decay of memory, apparently accompanying a numbness in her right arm, increased upon Elizabeth Shackleton, these infirmities did not threaten her family with the sudden loss of *her;* and R. S. was favoured with uncommon health, which seemed to promise long life. They were universally beloved, and their love was universal; their years glided on in outward and inward peace, when the stroke of separation came,—grievous to survivors, but doubtless sent in mercy, to call a faithful servant to meet his reward, and to take him from the evils to come.

Richard Shackleton returned from his last visit to his son and daughter Grubb, the 8th of Eighth Month, 1792. On the 21st he rose early, as he was accustomed to do, bathed, took leave of his family, and, accompanied by a servant, set out on horseback, for Mountmellick, to attend the committee for the Provincial school. He left home apparently in usual health and spirits; but his daughter Chandlee, when he reached her house in Athy, six miles on the way, thought he did not seem quite well. However, he proceeded fourteen miles, to Mountmellick, to the house of his friend John Gatchell. Not apprehending that he was alarmingly ill, he sat one of the meetings; but being obliged to go out of the next, J. G. sent R. S.'s servant back to Ballitore on the 24th, to acquaint his family with his indisposition. His son, and daughter Sarah, immediately went to him: those who remained at home felt in full force the dread and anguish of suspense. It was a state they had not long to endure. It is painful to reflect upon these days; the messages backwards and forwards; the visits of his children, distressed for *both* parents; his poor, feeble wife overwhelmed with grief, and already on her journey to him, when all was terminated. This event caused a wide-spreading sorrow, wherever the dear deceased was known; but bitter indeed were the tears of his wife and children: his little grandchildren too, young as they were, could most of them feel the pang of separation.

The Testimony of *Carlow Monthly Meeting*, respecting RICHARD SHACKLETON, though it alludes to circumstances in his life which have been narrated in the foregoing memoir, is here introduced, as containing some particulars of his last illness, and affording proof of the estimation in which he was held by his friends.

" Richard Shackleton was the only son of Abraham and Margaret Shackleton, respecting whom honourable mention hath been made in a testimony given forth by this meeting, and was born at Ballitore, the 28th of Seventh Month, (O. S.) 1726. Discovering early an inclination for learning, his father, who kept a boarding-school, had him instructed in the necessary qualifications for assisting and succeeding him in that useful occupation. An account of the visitations of Divine love mercifully extended to him, is found in his own writing, in a letter to a near friend, conveying much instruction, as follows: ' God Almighty visited my spirit with a sense of his goodness (precious above all things) in the very early part of my life, as early as I think I have any remembrance. He graciously renewed the same Divine influence upon my soul, at various seasons of my childhood and more advanced youth. This sense and savour was every thing needful to me; it was knowledge enough, strength enough, joy and comfort in abundance: while in possession of this I wanted nothing, all things as to me were right. But temptations, suited to my cast and dispositions as a boy, were thrown in my way: puerile amusements, reading unprofitable, vain books, were spread before me, and I was at times taken in the snare. When the heart gave its preference to these gratifications, the heavenly Guest withdrew, and would not reside with such rivals. Yet good and gracious was the Lord, who, notwithstanding my unfaithfulness, would knock again for an entrance, and offer again to visit; and as I opened the door of my heart, (or rather he opened by his Spirit,) he came in with the power of his judgments, and by his operative Word, burned up the chaffy, combustible nature; and this office being over, remained a flame of pure and heavenly joy. So I experienced him to be not only a jealous God, but a consuming fire. Thus, with these alternate visits and conflicts, I went on till I grew to a more advanced stage of youth; then the subtle nets of glossy, worldly wisdom, and the toils of youthful lusts, which war against the soul, proved too strong for me, and often carried my vessel back again down the stream of natural inclination. Arrived at manhood, and being about to settle in life, a high hand arrested me in my course, showed me my state of alienation, and the impossibility of my making a happy

progress without the Divine blessing ; so, in the sincerity of my heart, I obeyed the heavenly vision, became as a fool amongst my companions, and an alien amongst my intimate acquaintance. I sought retirement, and the company of them who companied with Jesus. My sincerity was seen by the great Creator, and many were the baptisms I was baptized with in that day: it was also felt by his approved servants, and close was the fellowship cemented between many of their spirits and mine. Thus I have gone on to this day and hour, on the same search, hungry and thirsty still ; not desiring anything so much as the bread of life, for myself and my dear friends, companions in the same travail.'

" Though possessed of superior natural abilities, and adorned with the gifts and graces of the Spirit, he did not value himself thereon ; but steadily advanced in his pilgrimage, bowed down under a grateful sense of the numerous favours received at the Divine hand. To his most intimate friends he frequently enforced the necessity of humility, as the only safe situation to keep continually in ; dreading lest himself, or those he dearly loved, should, by the stratagems of the enemy, be drawn therefrom. His naturally cheerful disposition being in great measure regulated by Best Wisdom, he had much enjoyment of social and domestic comforts, with which he was remarkably blest. He was a kind, affectionate husband, a tender and careful father, a good neighbour, liberal and generous, especially exemplary in any thing relating to the wants of our Society. But he was careful that his attention should not be too long occupied by any thing in this world. Those who had the opportunity of minutely observing his conduct, have often perceived him retiring from company, to seek in secret a renewal of spiritual strength. And we doubt not, with like filial piety, in the midst of his outward employ, (which he conducted with great reputation,) he was engaged frequently to ask for Divine counsel and wisdom, particularly when deprived by death of his highly-valued father. He recommended to his friends a practice which he found beneficial to himself, devoting a part of each evening to religious retirement: the effects of such sacrifices were at times obvious in him, his countenance indicating that he had been in the best company.

" The prosperity of genuine Christianity was the object of his greatest solicitude,—for this his spirit was exercised in deep mental travail,—for this he was willing to be employed in any way consistent with Infinite Wisdom, in private or more public labour. He was particularly exemplary in a diligent attendance of meetings appointed for the good order of Society ; and latterly, when at liberty from his

outward occupation, he almost constantly attended the Yearly Meeting in London. He long filled, with much propriety, the weighty station of an elder. As his dwelling was near the Spring of Divine refreshment, he was often enabled to draw water for the benefit of others. He was a man of great benevolence, and the welfare of his fellow-creatures was very near his heart, frequently expressing his deep travail of spirit for the salvation of all mankind. For the departure from ancient purity, obvious in our religious Society, he deeply mourned: on this account his tears were poured forth; yet he was consoled in hope, that through suffering and patience the church would come forth from her wilderness state, though he did not expect to see it in his day.

"He was often engaged in family-visits in divers parts, and was earnest that the flock might be led into fresh and living pastures, and feed securely beside the still waters. He used to say that he esteemed it his honour to be allowed to tread these courts, or to be employed on any little errand, as a boy or runner, about the house; because in this house there was abundance of soul-sustaining nourishment—there was bread enough and to spare; and when thus broken in spirit amongst his friends, and thus pouring forth the warm expression of his gratitude, he would speak largely of the beauty of the house of God, how it is all glorious, how its pavement shone with holiness, and how clean ought to be the feet which trod therein. He was well gifted for this private labour in families, which he believed our Lord particularly intended, when He enjoined the disciples to wash one another's feet; being an unceasing obligation on all their successors in the Truth, to do even as He had done to them, that by this exercise of discipline the members might be preserved clean from spot or blemish. Being endued with the spirit of discernment respecting ministry, (which he earnestly desired might flow pure and unmixed from the sacred Spring,) he was well qualified to be a nursing father to those in the station of minister who wanted a hand of help, and such he encouraged to an humble, simple, faithful, diligent occupying with the Divine gift.

"In a letter, a few months before his decease, he wrote: 'The faithfulness and dedication of some of you has been cause of joy, and a kind of triumph to me; so that, according to my measure, I can join a remnant in adopting the apostle's expression: 'For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy.' To the Lord alone be the praise of his own works, but *let his own works praise him.*' He was fervent in intercession

for his beloved offspring, that they might be preserved near the Source of all our blessings ; and as they dwelt humbly before Him, who is Lord of earth as well as heaven, he had no doubt but a sufficiency of the good things of this life would be granted them, with a 'treasure in the heavens that faileth not.' To a particular friend, about three weeks before his decease, he wrote, 'I trust that we know something of the vicissitude of day and night, and the revolution of the Lord's year, in our spirits, and that He will be mercifully pleased to deliver us from evil, and preserve us to the end, and at the end.'

"Being on a visit to our Provincial school at Mountmellick, he was taken ill at the house of our friend John Gatchell. Under the heavy pressure of his disorder, which was termed a low fever, he said he did not know how the dispensation would terminate : if it was come for the final separation, he feared he was not prepared, but he believed the baptism of sickness was necessary for purification. After much depression of mind, he was encouraged in the recollection of Isaiah xl. chapter 1st and 2nd verses : 'Comfort ye, comfort ye my people, saith the Lord your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned ; for she hath received of the Lord's hand double for all her sins.' He discovered no impatience, lay calm, and spoke at times rather cheerfully to those about him. He once said, 'I think it a favour that I feel a sympathy with the seed in suffering.' He spoke of what a gloomy day it was in Jerusalem when our Lord was about to be offered up, how afflicted the women were who followed Him, and how He exhorted them : 'Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.' Also how the high professors arrayed Him in a purple robe, and mocked Him ; and that now the same spirit was setting up a mockery of Christianity, while they were crucifying Him afresh. He said that the present times required to send for the mourning women, such as were skilful in lamentation. At another time, appearing under great languor and depression, he said, 'My friends, my friends, pray for me, that my patience fail not.' To some taking leave of him, he recommended faithfulness and dedication to religious duties, which would draw down the blessing on them, and on their families : he said that what we profess is the Truth, which our worthy predecessors were so eminently called to support, laying the axe to the root of the corrupt tree. He spoke of a sacrifice which David made, that was accepted, even a broken and a contrite spirit, and he hoped that *his* also was accepted.

"Early in the morning of the 28th of Eighth Month, being the eighth day of his illness, he passed through sore conflict. For about an hour he was favoured with calmness: frequently embraced a beloved child who attended him; and about seven o'clock the same morning, quietly departed this life, in the 66th year of his age. His remains, being conveyed to Ballitore, were interred the 30th of the month, after a solemn meeting.

"Having been uncommonly blessed with health, and his mental faculties continuing undiminished, to his beloved wife, numerous friends and connexions, his removal was an unexpected stroke. We doubt not his purified spirit is now in the enjoyment of an everlasting crown. May we profitably feel our loss! 'Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods.'"

The testimony of his friend Edmund Burke, who also could justly appreciate the character of him whom he had loved so long and so sincerely, ought, in justice to their mutual friendship, to find a place here.

LETTER FROM EDMUND BURKE TO MARY LEADBEATER.

"Beaconsfield, *September 8th*, 1792.

"My dear Madam,

"After some tears on the truly-melancholy event, of which your letter gives me the first account, I sit down to thank you for your very kind attention to me, in a season of so much, and so just sorrow to yourself. Certainly my loss is not so great as yours, who constantly enjoyed the advantage and satisfaction of the society of such a companion, such a friend, such an instructor, and such an example: yet I am penetrated with a very severe affliction, for my loss is great too. I am declining, or rather declined in life; and the loss of friends, at no time very reparable, is impossible to be repaired at all in this advanced period. His annual visit had been for some years a source of satisfaction that I cannot easily express. He had kept up the fervour of youthful affections; and his vivacity and cheerfulness, which made his early days so pleasant, continued the same to the last: the strictness of his virtue and piety had nothing in it of morose or austere; and surely no life was better, and, it is a comfort to us to add, more happily spent than his. I knew him from

the boyish days in which we began to love each other: his talents were great, strong, and various; there was no art or science to which they were not sufficient in the contemplative life, nor any employment that they would not more than adequately fill in the active. Though his talents were not without that ambition which generally accompanies great natural endowments, it was kept under by great wisdom and temperance of mind; and though it was his opinion that the exercise of virtue was more easy, its nature more pure, and its means more certain in the walk he chose, yet in *that*, the activity and energy which formed the character of his mind, were very visible. Apparently in a private path of life, his spirit was public. You know how tender a father he was, to children worthy of him; yet he extended himself more widely, and devoted a great part of his time to the good of that Society, of no mean extent, of which the order of Divine Providence had made him a member. With a heart far from excluding others, he was entirely devoted to the benefit of that Society, and had a zeal very uncommon for every thing which regarded its welfare and reputation; and when he retired, which he did wisely, and in time, from the worthy occupation which he filled in a superior manner, his time and thoughts were given to that object. He sanctified his family benevolence, his benevolence to his Society, and to his friends, and to mankind, with that reverence in all things to the Supreme Being, without which the best dispositions, and the best teaching, will make virtue, if it can be at all attained, uncertain, poor, hard, dry, cold, and comfortless. Indeed we have had a loss. I console myself under it, by going over the virtues of my old friend, of which, I believe, I am one of the earliest witnesses, and the most warm admirers and lovers.

"Believe me, this whole family, who have adopted my interest in my excellent departed friend, are deeply touched with our common loss, and sympathize with you most sincerely. . . . . I hope you will assure my dear friend, Mrs. Shackleton, the worthy wife of my late invaluable friend, that we sympathize cordially in all she feels; and join our entreaties to yours, that she will preserve to you, as much as possible of the friend and parent you have lost.

"E. B."

The following letter is from Thomas Wilkinson:

"Yanwath, 28*th of Tenth Month*, 1792.

"Dear Friend,

"It is certainly more congenial to my disposition to visit the abodes of sorrow, than the mansions of joy and festivity; not that

I am insensible to the comfort and happiness of those I love, but if my friends are more near to me at one period than another, it is when they are under the pressure of affliction. Though I have deferred paying my visit of sympathy and affection in this way till now, it was not because you were not daily in my remembrance; but sorrow is not at all times communicative, and I reflected that numerous would be the tributes of condolence on the late mournful occasion: mine might, perhaps, have been spared. Of your loss I make estimation from what I have felt myself. I have but twice in my life had the satisfaction of any personal intercourse with the dear deceased, and these at six years' distance from each other; yet the lively impression of Richard Shackleton, left thereby on my mind, is equalled by few indeed. Few indeed possessed the powers of engaging and improving those around them, by their society, like him. His pleasant and communicative disposition opened his way with all ranks. It sometimes happens that the great and the good are encircled by a forbidding gravity, (I mean, something distinct from religious authority,) but in him the love of the Almighty was shown in kindness and good-will to those around him: this gave him place wherever he came, and his mind seemed equally fit for the vigour of reasoning, the capacious range of science, or to comfort and bring forward the hindmost of his brethren and sisters. To me he was kind indeed, and there is a sweetness accompanies his memory in my mind, hard to be described, which I believe will be the general feeling where he was known; so that his loss will be as extensive as his acquaintance, and lasting as the present generation: to you, dear friends, it must be peculiarly trying,—you who felt his paternal care,—you who felt the cheering influence of his daily conversation, and saw a thousand little acts of solicitude and kindness, unknown to the eyes of his more distant friends.

"I need not, I cannot enlarge. Farewell: if the cloud of mourning o'ershadows your valley, extend your prospect to that bright region, where your father, companion, and friend is, I believe, gathered to the just of all generations; and where a few more days, a few more tears, a few more struggles, and, if we follow the Light that guided him, we shall rejoin his released spirit, and be united to the redeemed and happy for ever and ever!

"T. W."

Notwithstanding the declining state of Elizabeth Shackleton's faculties, she felt, with all its weight and poignancy, the overwhelming blow which deprived her of such a husband, and this heavy

affliction seemed to accelerate the decay of her intellectual powers. Yet she got out to General Meetings, as well as to her own, for a few years, and could enjoy the pleasure of entertaining her friends. It was in her house that the valuable life of Job Scott was closed, and she accounted herself favoured in witnessing his happy and triumphant conclusion.

Whilst the helplessness of second childhood, accompanied by the innocence of childhood, increased upon her, it might be accounted a mercy to Elizabeth Shackleton, that the cloud which overspread her mind, once so susceptible, prevented her from a painful participation in the distresses of her native country. In the memorable year, 1798, the Rebellion raged violently at Ballitore: the following winter the quiet of the inhabitants was often broken in upon by robbers in the dead of night; yet those who took up arms in rebellion, those who came armed to inflict punishment, and the midnight robber, however furious in their conduct and expressions to others, uniformly treated her with respect, and often with tenderness. She did not appear to be terrified, as others were, in those times of dismay; yet it is likely she felt the effects of the confusion and alarm which surrounded her, and that her mental energies were additionally weakened thereby, though she continued sensible of the affectionate attention manifested towards her by her friends.

Her bodily powers failed by degrees, and, gradually withdrawing from life, and unconscious of the approach of death, she gently breathed her last, the 23rd of Third Month, 1804, in the 78th year of her age.

Thus lived and thus died, Richard and Elizabeth Shackleton, adorning by their conduct the doctrine they professed; and prepared, we trust, through the power of redeeming love, for "an inheritance among all them that are sanctified."

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